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PENITENTIARY WORK

IN THE

CHURCH OF ENGLAND.

PAPERS

PREPARED

FOR DISCUSSION AT THE ANNIVERSARY MEETING OF
THE CHURCH PENITENTIARY ASSOCIATION, ON
S. MARK'S DAY, 1873, AT THE REQUEST
OF THE COUNCIL.

WITH A PREFACE,

BY H. P. LIDDON, D.D.,

CANON OF S. PAUL'S.

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*The Council are not to be considered responsible
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follow.*

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PREFACE.



THE Papers which form the present publication will be interesting, it is hoped, to an increasing number of English Churchpeople. Of late years the deeper import of the work of our Divine Lord, as the Good Shepherd, Who came to seek and to save the lost, has, through the teaching of God the Holy Spirit, been pressed more closely than heretofore upon the heart and conscience of the English Church. Those among her sons and daughters who have indeed listened to this heavenly Teacher, will not need any introduction to such a collection of Papers as the present. To every enlightened Christian conscience such documents will at once appeal, as the records of an honest attempt to deal wisely and courageously with what is perhaps the most difficult, as it is certainly among the most sacred duties of the Christian Church—the duty which she owes to perishing souls, and, it may be added, to imperilled society. But for others who may chance to meet with these Papers, a few words of explanation are perhaps necessary. The subject, at any rate, is one which will bear, and which indeed requires, importunate advocacy among those very many persons who only do not support Penitentiary work from a deficient sense of its vital importance, or from their easy acquiescence in one or two fallacies which are in general circulation with respect to it.

They best know the need that there is for rescuing the victims of sins against purity who have in any degree suffered themselves. Even in this world such sin entails swift and certain judgment. It impairs mental power; it is often fatal

both to retentiveness of memory and to close direct reasoning. It saps the springs and strength of will. It deadens the freshness and chills the warmth of affection. It undermines physical health; it is constantly the secret of premature decline; and no epidemic, with which medical science is acquainted, sends so many victims to an early grave. Its action upon man's spiritual nature is more disastrous than its effects upon his mental and moral constitution, or even on his physical frame. It eats out that love of God, which is the vital force of a soul in grace, with swift and deadly energy; and it brings in its train "seven devils" at the least, especially the untruthfulness and illtemper which are naturally needed, so to speak, to sustain and complete it. Ruinous as it is to individual men, it is equally ruinous to society. Infanticide and wide-spread physical disease are its direct consequences; and it undermines the strength and purity of that family life which creates strong races and is at the root of all true and enduring national greatness. To the lover of his country, not less than to the servant of God, it must always appear to be the greatest evil which can corrupt society; and, in our day, it is a matter of pressing urgency how best to stay the plague, the ravages of which are much more serious than at any previous time.

The first reflection which such a collection of Papers will suggest to many readers will probably be that these writers are complicating, what is in reality a very easy and simple subject, by an unnecessary appearance of difficulty and intricacy. "If a man or a woman has done wrong," it may be urged, "all, surely, that is needed is a change of mind and an effort to do better for the future. What is to be gained by surrounding a simple spiritual act or process by a Penitentiary apparatus, such as is contemplated in these pages? Repentance," it is contended, "is surely a strictly personal matter. It is the work of God the Holy Spirit upon the heart and conscience of a sinner. If

a sinful soul be not contrite, no external system can work it into penitence and newness of life. If it be contrite, an outward system of discipline and control is superfluous and impertinent, as undertaking to complete, by human agencies, what God Himself has begun, and what God alone can bring to perfection in His own time and way."

This line of objection to Penitentiaries involves, at least, one very serious mistake; it ignores one of the clearest and most imperative of the laws which are traceable in the spiritual world. Most true it is that God is the author and giver of all good things; that without Him we can do nothing; that it is He who worketh in us both to will and to do, of His good pleasure, whether it be for penitence or for sanctification. But although in reality He is the only worker, He insists on our working with Him. He created us without consulting us; but He will not save us without our active concurrence, as if we were brute matter, having neither intelligence nor will to place freely at His disposal. *Qui creavit nos sine nobis non salvabit nos sine nobis.* And what is true in the history of the individual soul, is true also of God's regenerative action upon society. He works, but by human agency; He works, but men prepare His way, enforce His teaching, make the most or the least of their heavenly Friend, and fare accordingly. Now, as at the first, in all efforts for the instruction, improvement, sanctification of our race, human beings, with all their weakness and imperfection, are "workers together with" God. He gives the increase; but Paul plants and Apollos waters. And so far as we know, in the absence of these or other human labourers, the Divine gift would be withheld.

Certainly the solemn awful act whereby a soul "turns from darkness to light and from the power of Satan unto God," is itself achieved by no natural personal resources of the converted

soul. Still less can it be forcibly precipitated by the efforts of other men. But whether the agencies through which God converts sinners shall be brought near them or not—this does depend on human wills. And whether the grace of God, after its first victory is to expand and bear fruit, or whether, as Leighton expresses it, like a tender plant in an unkindly soil, it is to wither away and die—this also is within the competency of human wills to decide. Whether the yearnings after a pure life, which now and then are felt by the most degraded souls, are to be anything more than a passing emotion, may altogether depend upon the nearness of a House of Refuge or Penitentiary. Whether some strong effort to break with bad habits and evil companions is to be followed up until the reign of purity and peace is fully re-established in the life of the penitent, will very probably turn upon the advice, the assistance, the various opportunities, afforded by some earnest Christians, who “can have compassion on the ignorant and on them that are out of the way, for that they themselves also are compassed with infirmity.”

If this be admitted, the question at issue is considerably narrowed. If it be granted that the recovery of fallen women, like the conversion of the heathen, although in itself God's work, does yet depend for its achievement upon the readiness and earnestness of human wills to do what He prescribes by His Word and His Holy Spirit, then the question at issue merely concerns the machinery to be employed. It is objected to the Penitentiaries which are worked by Sisterhoods, that they involve a system and organisation, complex and elaborate in a degree out of all proportion to the end at which they aim. The work which they would do at the cost of so much time and trouble, may be done, it is contended, much more easily and expeditiously. Kind words, encouragement under difficulties, some instruction in religious and moral truth,—these things can be had out of Sisterhoods. Why are they not enough? Why embarrass a great cause

by features which may withal enhance its cost, while, in the present state of public opinion, they may withal diminish its popularity?

Here, it is obvious to observe that those, who recognize the importance of Penitentiary work, while they object to its connection with Sisterhoods, are bound to take care that they really do something to promote it in some manner which their own convictions will permit. To criticize the efforts of others, while we attempt nothing ourselves, towards the enfranchisement of souls and the lessening of a vast social mischief, can only do the critics very grave moral harm. There is room enough, God knows, for the efforts of all who will exert themselves, in whatever way, in this field of labour. And those who labour most sincerely and perseveringly will be likely to speak with sympathy and respect of their fellow-workers, who, while following a different method, are aiming at the same end as their own.

Moreover, whether English Church Penitentiaries have or have not, during the last twenty years, attempted too much in the way of system, is a question fairly open to argument. Their friends and workers are, as far as possible, from claiming infallibility for the methods pursued in them. This collection of Papers show how tentative are their efforts, how many are the confessedly open questions respecting them, how wide is the field of free practical discussion. It is always possible that a recoil from excessive neglect may issue in exaggerations, which, however well-intentioned, are mistaken and harmful. It is conceivable that, in some cases, the distinction between the devotional standard of the self-devoted women who undertake this great work, and that of the very best of those to whom they offer protection and guidance has been somewhat lost sight of; it is possible that, in some other particulars, now and then, a simpler method of treatment than that actually attempted might be adopted with advantage to the work in hand.

But if this be conceded, it is at most a concession in detail. And the broad question behind is a question of principle. Ought a work of this kind, from the nature and necessity of the case, to be troublesome and costly? Or rather is its cost and trouble an objection to undertaking such a work at all? Surely for a Christian, who sincerely believes his Creed, there can be but one answer to this question. Christian Divines have often maintained that, abstractedly speaking, God might have saved the world by a single act or movement of His Will. Less, indeed, cannot be said of Him, Who is infinite in His power and resources. But they add that, since He has in fact chosen another way, that way must be best, must under the circumstances be in some sense necessary, because He has chosen it. And how has He chosen to save the world? "God so loved the world that He gave his only begotten Son." He "spared not His own Son, but freely gave Him up for us all." Does not the Incarnation of the Eternal Son, does not His Death upon the Cross, point to a momentous truth,—the truth that moral evil is a much more serious and terrible thing than we men, in our shallowness, are disposed to think it? If the sin of the world could only, in fact, be taken away by the blood of the Immaculate Lamb of God, who shall gainsay it, if individual sinners must now be restored to purity and peace at the cost of much time, trouble, anxiety, disappointment? The objection to the Penitentiary work of Sisterhoods will be found ultimately to rest upon a different estimate of the seriousness of moral evil from that which the Revealed Doctrines of the Incarnation and Atonement really imply; no man, to whom these doctrines are serious realities, can doubt that off-hand estimates of the guilt entailed and of the ruin caused by sin, are as profoundly un-Christian as they are experimentally and philosophically untrue; and that any sound and successful plan for grappling with the gravest and most destructive form of sin known among us, must repudiate such imperfect estimates at the very outset.

How the necessary time and trouble will be best expended, in furthering this great work, is a question which each generation may well endeavour to answer more fully than its predecessors. This pamphlet, it is hoped, will be, in its degree, a contribution towards solving that question. As is inevitable whenever discussion is honest and thorough, it will provoke some dissent from opposite quarters, at the hands of those who agree in its general object. But no one, it may be hoped, can read such Papers as that "On the Visitation of Dens,"* or on "Foundling Homes,"† without feeling a deep desire to do something, indirectly and through the ministry of others, if not directly and in person, towards staying the plague that rages around us, for the love of Him Who came to save us, and of the souls for whom He died.

H. P. LIDDON.

S. Paul's, September, 1873.

* p. 125. † p. 139.



I.

A PAPER

FOR THE

ANNUAL MEETING, 1873,

CONTAINING

A LIST OF SUBJECTS FOR PAPERS, AND THE REPLIES OF
THE VARIOUS CHAPLAINS AND LADY SUPERIORS
TO THE INVITATION SENT TO THEM BY THE
SECRETARIES OF THE C. P. A. TO GIVE ANY
INFORMATION IN THEIR POWER ON THE
DIFFERENT QUESTIONS RAISED,

PREPARED BY

VICE-ADMIRAL A. P. RYDER.

NOTE.—*The names of the Writers of the Replies have not been given, but all Replies to which the same Initial is attached are from the same Person.*

The Church of England

HOMES FOR THE FRIENDLESS AND FALLEN, HOUSES OF MERCY, ETC.,

IN UNION WITH

The Church Penitentiary Association.



THE ignorance of many Churchmen and Churchwomen respecting the Penitentiary movement—the past efforts (extending now over nearly twenty years) of the Church Penitentiary Association—the names even of the Houses in union, seems to point out that the time has arrived for bringing the subject more prominently before the Church, and thus following up the address to the Bishops sent to them by the Church Penitentiary Association in 1871. But previous to doing this, it has been suggested that it might be beneficial if the associates, and those still more intimately acquainted with the working of the movement, *e.g.*, the Chapains, Wardens, Lady Superiors, Lady Superintendents, &c., had an opportunity of hearing papers read (followed by discussion) on various points, with regard to some of which there may still be a difference of opinion, even among persons of great experience in this work.

One maxim must be considered axiomatic by us, *viz.*, that “*the internal management and discipline of the Houses will be best intrusted to self-devoted women.*” Nevertheless, statistics of Houses conducted on other principles, *e.g.*, by Committees and paid Matrons, if fairly comparable, and showing what was the percentage of Penitents who, say two years after leaving the Penitentiary for the world, continued to be thoroughly well conducted and earning their own living, would be valuable and afford convincing evidence, I doubt not, to those Churchmen

and Churchwomen whose support and sympathy we have not yet won, that *our* system of treating this fearful moral disease is not only a good method, but the very best.

ROUGH DRAFT OF A LIST OF SUBJECTS FOR PAPERS.

(1.) The selection of a *Site*; advantages and disadvantages of its being *in* a large town, *near* a large town, or at a *considerable distance from any* large town; number of acres which should be obtained, if possible; supply of water, of gas, the garden, &c.; mistakes to be avoided.

NOTE.—When selecting a Site, state what amount of land should be obtained in addition to that absolutely required for Penitentiary purposes, upon which to build the Orphanage, or the Convalescent Home, or the School, &c., that would afford opportunity for the alternative work so beneficial, if not absolutely necessary, to those who devote themselves to the accomplishment of our object.

- A. Site, not in town from which women are principally taken. Old companions continually haunting the place and exciting them. A receiving house necessary, but the Homes should be where outdoor exercise is possible, without fear of meeting old associates, and where there is little to remind them of past wicked life. Garden and recreation grounds most beneficial, especially the latter. Half an hour with a skipping rope will be found to work off discomfort and ill brooding better than many another exercise.
- B. It should not be too isolated. Not too near a town. The number of acres must depend on circumstances to be considered in each case. Quite unnecessary to have Orphanages or Convalescent Homes attached—they are, if they exist, quite independent of the Penitentiary.
- C. The Refuge or House of first instance best in the towns to offer immediate asylum and test sincerity of purpose; then, if possible, they should be passed on to the Penitentiary in the country, well removed from the sights and sounds and associations of the towns, the scene of former sins.

From 8 to 10 or 12 acres, according to the size of the Penitentiary—from 2 to 3 of these acres to be used as gardens, recreation and drying grounds, the remainder to secure isolation and provide pasture for cows, &c., &c., giving the opportunity of daily occupation and instruction, and economically supplying the Home with such produce, and giving a further range in case of the addition of the other institutions named.

- E. The only advantage of a town site is the facility of getting laundry work.
 Not less than two acres for building Penitentiary.
 Not less than an acre for the alternative work.
- I. The advantages are great of being in a large town of getting constant supplies of washing and needlework of a kind you can rely upon. Sure payment, *i.e.*, no one leaving their bills unpaid—for instance, St. — washes for 3 hotels and a hospital, besides private families, which would alone be attainable in a town. Gas and a good supply of water are also thus ensured, the importance of which cannot be too highly estimated.
- L. Alternative work is very important, but the extent of land so depends upon local circumstances that it is very difficult to give an estimate.
- N. It is highly desirable to secure at least two things—1st. That external sights and sounds should not penetrate; they always cause more or less excitement. At one time the penitents at this home were taken to Church, only next door, and it was found very disturbing to the discipline. 2nd. That out of door exercise should be, if possible, secured. Hence, a Penitentiary should either be in a retired situation, away from a town; or, if near it, should be as far as possible from any frequented thoroughfare, and should have sufficient ground about it to secure the out of door exercise.

(2.) *Designs of Buildings* already erected, and proposed designs for future buildings, on the block and on the *detached cottage system*: also the amount and nature of *furnishing* required for—

- (a) The *Single Room*, in towns, for 1 Penitent;
- (b) The *Associated Refuge*, for, say, 10 Penitents and 2 *self-devoted women*;
- (c) The *Penitentiary* for 60 to 80 Penitents, and say 10 to 12 self-devoted women, exclusive of probationers;
- (d) The *Industrial Home*, more or less self-supporting, for those who have left the Penitentiaries, should it be for 60 to 80 “workers,” or a much smaller number (*see* 3).

The aspect, the dimensions, size, number, and character of the various offices, dormitories, &c.; the special fittings necessary for large laundries; the mistakes to be avoided. Among other questions to be considered the following should be included—

- Should the dormitories have cubicles or open wards?
- Should there be a light all night in each ward?

What should be the amount of supervision by day and night? (See Paper No. II.)

B. If by self-devoted women sisters are meant; a religious community always does its work best by working together, not separated; but the design of the building, whether *detached cottages* or one Home, would, I should think, be greatly guided by the circumstances and the advice of the superiors.

It would be impossible to answer these questions, except in detail, in each individual case. Every architect will make his own plans.

The supervision of dormitories again depends on the individual cases. Cubicles are desirable, but they may become mere hiding places of evil.

C. (c) I prefer a smaller number, say 25 or 30.

(d) This should be almost entirely self-supporting, and might be limited as to numbers only in proportion to the number of sisters available for oversight. Cubicles with partitions, 10 feet high. I would suggest a light *always* at night, throwing a light at once over the ward, by withdrawing a slide, but not giving light otherwise.

E. (d) Industrial Homes certainly not to contain more than 20. Each Penitent should have a dormitory quite to herself. They measure 10 feet by $5\frac{1}{2}$ feet. Double casement window opening both ways. One rushlight in each, expected to last a week, lighted by a sister who sees them into their rooms and bolts them in. A ventilator over door keeps dormitory airy, and shows when light is out. A sister's room here and there amongst dormitories. No further supervision at night. One sister should not have more than 15 penitents under her charge at one time, except at meals.

Late experience suggests, might there not be a Home for those who for some mental or bodily infirmity, such as blindness, can never go to service and most especially need a shelter. It would be something on the principle of a Home for incurables, and would never be self-supporting, but would have a strong claim on the sympathy of those who feel an interest in Penitentiary work.

II. Laundries should be roomy, all on one floor, and have high pitched roof. Cubicles not at all necessary.

I. (d) Cannot be too many, but should be in two sections, the bettermost and those less advanced.

An extensive hot air drying room.

Each washing tray to be self-supplying, with unlimited supplies of hot and cold water, and to drain itself off again.

Also a large drying ground, which might also be part of a recreation ground.

Most decidedly open wards.

Certainly not. Lights should be put out at a given time.

Treat them with every confidence without putting temptation in their way.

Not to be solitary, but make them at once at home as one of the family. Nothing is so mistaken as keeping them apart from the probationers. They need no depressing, and nothing wins them more than those in charge giving them an affectionate and cheerful welcome, and then, if well enough, set them at once to active work.

K. Cubicles fastened outside. Lights unnecessary.

Constant supervision.

Two sisters at least to each dormitory (say of 12) at night.

L. Cubicles.

No light.

Some one always sleeping in the dormitory to overlook it.

Girls should not be left day or night.

M. If cubicles, the partitions should be very high, better to the ceiling.

If open wards, quite open, no curtains.

Supervise as much as possible. No trust.

N. As a rule, *open wards* certainly, except for Penitents who have been a long time in the Home, and can be trusted.

Should *never* be left alone.

The Industrial Home is absolutely needed—desirable for those Penitents whose health is not good enough for an ordinary place, but might be trained to needlework or other light work in such a Home; necessary for those who have been addicted to drink, who are scarcely ever fit to be trusted to go into service.

O. The whole of the beds should be within view of the sister. This may be done by a window leading from her room into the dormitories. It is better to have a light which at any moment the sister can raise to the full from her room. This is essential with Penitents in the earlier stages of probation, &c.

(3.) *Industrial Homes* for Penitents who, on leaving the Penitentiaries, are not considered to be as yet fit to be trusted to go into service; are such Homes absolutely needed; if so, why? and if they are necessary, should they be attached to the Penitentiary or be separate and at a distance from it; should they be worked by self-devoted women detached from time to time from the Parent House for the express purpose, or should the Industrial Home be quite distinct; to what extent can such Homes be made self-supporting; what number of Penitents per cent. of those who have remained in the Home, say, two years, have been found on an average, unfit ever to return to the world; the advantages and disadvantages of having ladies in residence, who would be attended to by the Penitents as servants, also of a few infants, convalescents,

bedridden ladies, &c., to teach the inmates all kinds of domestic service; the special cases which require to be longest retained; mistakes to be avoided?

B. All these questions seem to me to be framed on the idea that you can, at notice, procure the services of any number of self-devoted women. I think experience will prove that it is not so easy, and that you have to adapt your Penitentiaries to what, in each case where they are working, the self-devoted women themselves think most useful.

C. Very important. The Penitentiary and the Industrial Home should be separate and distinct. It is immaterial, if there are self-devoted women, whether they are attached or not to the Parent House.

D. Free Servants' Homes are very urgently wanted for prevention, in the cases of girls who (often for reasons they could not prevent) have been thrown out of place without being able to secure a character, and yet are unfallen, and cannot be taken into the "refuges." Such is the House of Charity, Soho Square.

It is a great question whether it is safe to place young children of any class under the care of fallen women, but they frequently make careful and obliging nurses, if well superintended.

E. Industrial Homes for Penitents are absolutely needed, a large proportion being unfit to return to the world. No object in their being at a distance from the Penitentiary, but should be *quite distinct*. We have employed a few of our Penitents, after the expiration of their two years, as servants in our Orphanage and Village Hospital. This has been found to work well. Very difficult to make such Homes self-supporting, unless close to a large town. Not at all desirable to have ladies in residence, their want of experience works badly with the Penitents. It is not wise ever to get the Penitents places in nurseries, and in large establishments the necessary amount of kitchen, house, and parlour labour would give quite sufficient variety of employment.

Very important that these Industrial Homes should keep to their intended purpose, and not be tempted, for the sake of making them more lucrative, to take girls who have *not* fallen, or Penitents who are fit to go to service in the world.

F. I believe, from inquiry, that they can be made entirely self-supporting: better under the same managers, if they are numerous enough.

Advantages of visitors *very* doubtful. Visitors seldom understand their position entirely, and cause serious hindrances.

G. I have long felt that the time given to education and religious teaching is barely sufficient, and I very strongly wish that an intermediate House of Industry could be provided between the leaving a Penitentiary, and returning to the world, to service, &c., to test the progress made and strengthen the character.

I. They will never learn service in this way; they would be liable to

become listless, and do their work in an unmethodical manner. Attendance on incurables might tend to make them irritable, but one or two infants are sometimes a good thing, if good tempered and healthy.

- K. Such Homes are needed, because there will constantly occur cases of women who, after two years' training, are not yet fit for service, to whom the change of place and supervision may give the impetus required for more strenuous effort. For this reason it seems desirable that the Industrial Home should be worked by those unconnected with the home from whence the Penitent is sent.

There are also cases such as confirmed drunkards, who are rarely to be trusted to return to the world, to whom such a Home would be a great blessing. Such Homes should be self-supporting, with laundry and needle-work combined.

- L. Nearly self-supporting.

- M. There will always be a large proportion of women too weak to resist temptation (especially drink) without continued aid.

Should be separate, and so distinct, that the women may feel they are entering on a new way of living after their two years' probation in the Penitentiary.

May be wholly self-supporting.

- N. Separate from it, but in connection with it, and worked by the same body of self-devoted women.

- O. Industrial Homes are not necessary generally, but for some cases most useful, especially those whose chief or most habitual temptation is "drink."

(4) *Classification during stay in Penitentiaries*, its great importance, how can it be best effected, *e.g.*, in large buildings, or in separate cottages (connected by corridors), as in that very successful institution the Rauhe House in Germany, where the family life is established and maintained on a small scale in each cottage, &c.; should girls who have fallen owing to deception, affection, violence, ignorance, &c., ever be allowed to mix with the lowest class; if not, how can they be best treated separately, and will not a short period of probation and training be best in many cases of this kind before they go to service, while in the ordinary cases a probation of a much longer time may be necessary before they can safely be sent out into the world; mistakes to be avoided? (*See Papers Nos. II., III., IV.*)

- B. Classification is of great importance, but when you have to deal with a great mass of evil, is not easily attained.

- C. If classification is necessary, I incline to separate buildings. Where the evidence is clear that girls have only fallen thus, viz., from deception, &c., they would best be kept apart from the lowest class. But the truth is often difficult to ascertain; many very abandoned cases will pretend, as above, especially when they have reason to think that the full extent of their wickedness is not known by those sending them. In no case should I say less than one year, in most cases two years.
- D. At present the classification is usually dependent upon the work done, viz., *laundry* class girls, *needle-work* girls, *kitchen* girls. Query, whether that classification might not be improved on? Might not the classes in existing houses be made to *tell* more by uniting the most advanced and best behaved, and associating them together out of work time, and extending privileges as they were raised in their classes? The mixing of girls who have fallen through deception, &c., with the lowest class is a great evil. A distinct Home for such cases is much needed. A shorter period for such cases would suffice, but unless such cases were placed apart in a separate "short Home," it would probably cause jealousy, and do harm to the women who needed the longer period. It would be a mistake to have too short a time; nine months might be the minimum, and the having to remain longer might depend entirely upon themselves, viz., upon their general behaviour, and evidence given or not given of genuine efforts to reform. A testing class would be needed, and all to be placed in it at first, from which they would rise according to behaviour; but girls who have lived a sinful life for a few weeks, or even months, should not be mixed with women who have lived years in sin. A more servant-like dress should be allowed as the girls rise in their classes, and also the supervision should be less constant and strict as the classes rise, so as gradually to prepare them for standing alone when they have returned to the world, the supervision in the testing class being always very strict.
- E. No experience of classification, except in a large house. *Classification* very important. We are often at a loss where to send girls *who ought never to be allowed to mix with the lowest class*. There might either be a Home on purpose for these cases, or, if the house is large and capable of such arrangements, they might be kept in a perfectly separate department, if the staff of sisters is sufficient to secure proper supervision. Even in a Home where only one class of Penitents is received careful supervision is necessary. *Probationers* kept apart from the rest for three months at least, except at meals—a longer period if conduct is not quite satisfactory—then moved into *lower class*, with some additional privileges, a little change of dress, and employed more about the house. At the end of one year (or longer at discretion) removed to *upper class*, with still further privileges.
- II. Classification is of the utmost importance. Girls who have not led openly abandoned lives should not be mixed with those who have.

The period of training must depend upon the individual cases.

K. My experience is entirely against classification.

Such cases have been frequently received at ——— and no sort of separation has been allowed, nor any shortening of the period of probation. The better class have been found to exercise a good influence over those below them, and the annoyances have been accepted by the former as a proper punishment.

L. All penitents should, as a rule, go through the time of probation, but it is better not to insist upon this at their admittance.

M. Far better to have *no* classification. The good have much more power to elevate the bad than the bad to debase the good. It is of great importance to avoid *local* classification, which leads to the continuance or renewal of bad intimacies and influences.

No. A girl's *real* character cannot be ascertained under two years, if *then*.

O. In Penitentiaries it is of the highest importance to have at least three divisions, one for those who first come in. Lighter cases need never be in this part, but be admitted at once into the classes without probation. Two classes are necessary, which should be distinct, and hold no communication with one another. This affords a facility for separating girls, which is often required. It also enables two kinds of work to be carried on, viz., laundry and needle-work, and so the Penitents, according to their strength or previous calling, are allotted to the different occupations. Different kinds of work are useful—cooking, household work, washing, sewing—to fit them for *general* servants, and also afford healthful variety for the mind, giving fresh interest; when tired of one, they are able to turn to another, if allowed.

(5.) *Industrial Occupations in Refuges, in Penitentiaries, and in Industrial Homes.*—Information regarding each kind of occupation that has been tried; differences as to relative amounts of remuneration, after deducting out-goings; effect upon Penitents, physically and religiously, of different kinds of work; suggestions regarding new descriptions of such work recommended for trial; mistakes to be avoided? (See Paper No. V.)

A. *Sewing Machines*, if much used, apt to be physically injurious, especially to Penitents.

B. Needlework and washing are the only remunerative occupations. We have found delicate Penitents cannot be put to washing.

E. As much variety of employment as possible, and as little *sedentary* occupation. Laundry especially desirable, but all active work has a very good effect physically and religiously. We employ them, especially the probationers, a good deal in the garden in fine

weather, but *always with a sister*. They are never left unless one happens to be employed a little time *alone*.

- F. Only laundry work really pays with us, owing to the general ignorance of those who come in. It is the only thing they are perfect in before they leave.
- II. Laundry work is the most remunerative, and best for the penitents (with of course many exceptional cases). Needlework and other sedentary occupations are objectionable physically and morally.
- I. Classed as probationers till found suitable to take a place in either work room or laundry when vacancies occur.

Washing the most remunerative.

The effect upon Penitents depends upon the circumstances of each case. As a doctor knows the symptoms of each patient, so can only long experience in penitential work qualify any one to judge of this judiciously.

The treatment should greatly differ as to the locality the penitents come from, also their previous habits, and advantages or disadvantages; also, of course, their physical state.

- K. Laundry work has been found rather a hindrance to spiritual progress, as being too bustling and exciting. When Homes are situated in towns, so that but little out of door exercise can be had, it may be good as a substitute for that, but the quieter occupation of needle-work conduces far more to penitence and true reformation. It is however far less remunerative.
- L. Laundry work is most remunerative, but requires much care to keep up the higher tone of feeling among the Penitents, for which house and needle-work are better suited. Care should be taken not to allow the Penitents to have it in their power to say they support themselves.
- M. Laundry work is a great hindrance to moral and spiritual improvement.
- N. Laundry work, as giving physical labour and taking the Penitents out of themselves, is better than sedentary work like needle-work. It is also very remunerative. At ——— the Laundry produced in

1870—£307 with 20 Penitents in the laundry.

1871—£354 " "

1872—£385 " "

(6.) *Occupation in the world* after leaving the Penitentiary or Industrial Home; nature of households to be sought and avoided; emigration, has it been found to answer, what is Miss Rye's opinion; continued affiliation to Penitentiary; continued intercourse with it; power of taking refuge in it; mistakes to be avoided?

- B. Emigration would be good, but the Societies won't emigrate without a year's character, and the Penitents do not like to emigrate.
- C. The best houses are where only from *two* to *four* female servants are kept; no man. Scullery maid and kitchen maid places, though good in the occupation, are dangerous, as they imply large households and many servants, &c. Emigration generally dangerous.
- E. Great care of course to be taken in selecting the families with whom a Penitent can be trusted in service. These are very few in number. We generally obtain situations for ours privately through friends and associates.
- K. A good deal must depend on the disposition of the Penitent; small families, speaking generally, are the best.
- L. Service in gentlemen's families, not in petty tradesmen's families.
- N. It is very desirable that affiliation should exist in connection with the *Industrial Home*, not with the Penitentiary.
- Q. S. CYPRIAN'S BETH-ESDA—7 and 8, Allsopp Mews, Dorset Square, N.W.—A small House of Mercy, under the above title, was opened in March, 1870, for the shelter and reformation of girls (chiefly under eighteen) who though fallen, are not deeply sunk in sin, but are anxious to redeem their character, and give promise of Christian repentance and amendment of life.

In all cases the length of their stay depends on the judgment of the Lady Superintendent and the Chaplain; and in cases where the applicant is about to become a mother, the friends or guardians must give a written promise that they will provide for the infant, at least until such time as the mother is liable out of her own funds to support it.

Nine of such cases have been already sent out from Beth-Esda, and they are all at present maintaining their children out of their earnings, with a very little help.

Many applications, however, are made for admission by girls in this condition who are utterly friendless, and with no prospect before them but the ward of a workhouse, where they are only too likely to meet with the very worst of women, and to become as reckless and depraved as they.

We have now been working for nearly three years, and in spite of the many trials incidental to such a Home, we have great reason to be thankful for the signal way in which Almighty God has prospered our undertaking. During this time *sixty-four* Girls have been admitted into the Home, some of them only to be passed on to a more suitable domicile, while others (a very few) have left of their own accord. Three have been baptised; eighteen have been confirmed; several are now being prepared for Confirmation; fifteen have been sent to service, and are doing well; of these, twelve have joined the Guild of the Good Shepherd, a Friendly Society, which has been formed specially for them, to serve as a connecting link between them and the Home, to which under the Divine Blessing they owe so much, and to let

them feel that, wherever they are and in whatever trouble or sickness, they can appeal for counsel and help to those who are their true friends. To many, Beth-Esda is a real *Home*, the only Home, alas! some have ever known; the only Home others have to turn to, now that they are friendless, cast off, and disowned. Many are the grateful letters and thank-offerings received from time to time from former inmates, with assurances that the Guild Rules are a great help to them, now that they are again exposed to the full pressure of the world and its temptations, and have (as far as human aid or sympathy goes) to meet them all alone.

In proof of the grateful interest with which those who have left us still regard the work, I may state that it is not at all an uncommon thing for us to receive moneys which have been laid by as *tithe*, or in even a larger proportion to income, in order to help fresh cases out of love to our Lord, and in token of a little *self-denial*.

(7.) Useful information regarding *Statutes* of existing Houses; essential differences among them, if any, *e.g.*, is it preferable that the Priest of the Church of England who has the spiritual supervision of the House should be the Warden or only the Chaplain; precautions to be taken; names of Houses that have statutes in print, and that are willing to have them copied for the advantage of persons about to build and endow a House and establish in it a body of self-devoted women; which are the latest issued set of statutes in print that have Episcopal sanction; can they be widely circulated; mistakes to be avoided? (Paper No. VI. contains the latest issued Statutes that have Episcopal sanction.)

C. Better to have the Priest at the head of the work as Warden, and a second as Chaplain, for special care of Penitents.

Avoid starting a full-grown Penitentiary at once—let the work grow.

E. The Priest who has the spiritual supervision of the Penitents to be Chaplain.

O. It is an advantage to have a Warden and Chaplain, but the spiritual supervision had better centre in one person, and the Warden only be appealed to in difficulty. The punishments for breaking rules, &c., should come from the superior and sisters, and not from the clergy.

(8.) (a) *Statistics* of reformatory work effected by Houses in union with the Church Penitentiary Association since its first start in 1852; statements of what remains to be done in Great Britain and Ireland; (b) *Statistics* as to what has been and is

being done by other religious bodies in Great Britain and Ireland, and foreign countries; and (c) what is being attempted by other than religious bodies, *e.g.*, the State, or by associations merely philanthropic?

The work of the Church Penitentiary Association during 21 years:—

For the Year ending March 31st.	Number of Houses in Union.	Accommodation for Penitents.	Number of self-devoted Women.	Report of those who left during the Year.					Grants made by the Association
				Favourable.	Unfavourable.	Doubtful.	Sent to other Houses in Union.	Totals.	
1853	4	92	£ 400
1854	11	164	1,230
1855	6	151	745
1856	9	263	..	56	23	8	15	102	1,550
1857	11	214	..	102	60	36	33	231	1,550
1858	12	276	..	92	50	49	40	231	1,120
1859	14	300	..	127	94	18	91	330	1,360
1860	14	337	..	123	106	32	67	328	1,875
1861	24	448	..	170	176	64	146	556	1,365
1862	24	504	..	208	193	85	230	716	1,070
1863	25	497	..	222	168	58	94	542	520
1864	27	555	..	218	103	92	173	586	510
1865	29	634	..	333	142	96	181	752	803
1866	26	627	..	310	174	115	114	713	715
1867	27	646	..	247	112	196	107	662	1,224
1868	27	650	..	233	142	240	103	718	999
1869	29	753	92	258	170	212	123	763	926
1870	28	777	97	285	146	194	152	777	901
1871	30	776	112	297	164	226	174	861	837
1872	31	764	118	316	176	193	199	884	871
1873	31	829	118	382	205	230	194	1011	1,149

(9.) *Forms of existing Annual Returns* from Houses in union; suggestions for improvements, so as to afford data that can be relied on, conclusions respecting practical questions, *e.g.*, economical comparisons, reformatory results, &c.? (*See Paper No. VII.*)

(10.) *How best to stir up a diocese* (a) that has not yet organized Penitentiary work; should there be ruridecanal assistant secretaries and assistant treasurers, or what other machinery? (b) a list of dioceses showing those in which there are Houses in union with the Church Penitentiary Association; (c) a list of diocesan corresponding associates; (d) a list of dioceses having no houses in association; (e) suggestions with regard to any particular dioceses, pointing out openings for progress, and stating how the work was first started in each case,—

B. I should be very glad to know.

E. It seems best to begin in a very small way, not building till the necessary number makes the need self evident.

L. Have weeks of Mission Services, with men to conduct them who are able to stir up the people.

(11.) *Action of the Authorities in the Church*—(a) The address of the Council of the Church Penitentiary Association to the Bishops in 1871, what results have followed it, viz., the Archbishop of Canterbury's letter and charge; what should be the next step; should Convocation be petitioned; should the subject be introduced at Church Congresses, Synods or Diocesan Conferences, and Ruridecanal Meetings, &c.? (b) Seeing that on women appears to fall in these days all or almost all the punishment in this world for this sin, and that man, too generally the tempter, escapes, while his victims for time, and perhaps eternity, are left with hardly, humanly speaking, a hope or a chance of extrication from the consequences of their fall, might it not be well if the authorities in the Church encouraged the establishment of a Guild, with branches in each diocese, and especially at Colleges and Schools, for the special object of aiding the movement? and if so, sketch its rules; how often should the members meet, should there be one general day of meeting throughout the kingdom and colonies

(e.g. 22 July, St. Mary Magdalene's Day, or Ash Wednesday), with Holy Communion, special offertories, &c.; what should be the name of the Guild or Brotherhood? and should its especial duties be to *judiciously* promote, encourage, and protect purity in both sexes—its daily office, at some fixed hour, the renewal of the Baptismal vow, “renouncing all the sinful lusts of the flesh?”

NOTE.—The comparative purity of the women of the peasant class of the Roman Catholic Church in Ireland is proverbial, and is admitted by the Clergy of the Irish Church (disestablished) who have mixed parishes, to afford often a marked contrast to the state of their own parishioners. Can the cause of this be satisfactorily ascertained, and can we learn from it any useful practical lesson in our crusade against impurity?

A. (a) Let Convocation be petitioned to take up this question as it has that of *intemperance*.—Nobody more fitted to deal with the subject.

(b) By all means let there be established guilds for the promotion of purity, &c.; *one, apart from the Church*, is already formed, or in the course of formation, viz., the “National Association for the Promotion of Social Purity,” but it is a hazy venture.

Note.—The comparative purity of Irish peasant women in the rural districts of Ireland is an undoubted fact, owing, probably, to the habit of confession, early marriage, and an extreme sense of honour upon this point which prevails among the Irish peasantry. But in large towns of Ireland the number of fallen women (public prostitutes) is relatively as great as the number in England, and in the large towns in England, where the Irish congregate, the Irish women contribute largely to prostitution—the east of London, and Liverpool, are examples of this.

B. Note.—Confession, no doubt, is a help. Living on vegetables, and the beauty and simplicity of the native Irish character. “Ireland is the land of saints.”

C. Note.—Is this really the case generally, or only in a few districts?

The Irish peasants are often descended from better families, and retain (often with the title deed of former estates) a proportionate respect for themselves. Certainly the Roman Catholic system does not generally produce the highest morality in *foreign* countries.

E. Note.—The very early marriages of the Irish Roman Catholic women is stated to be the cause of this, in answer to my inquiries.

O. Note.—Simplicity of habits, and the protection of confession may, in part, account for this.

(12.) The most approved *dietaries* and *time-tables* in the

three classes of house, *e.g.*, the Refuge, the Penitentiary, and the Industrial Home; state, apart from the question of what is the maximum number of hours in the 24 during which *remunerative* work can be obtained from the average Penitent (which may be say 12 hours), how many hours should she be employed upon such work consistently with her soul's benefit, her instruction in Class, and privately by the Chaplain and the self-devoted woman who has special charge of her, allowing sufficient time for sleep, meals, relaxation, &c.; amount and expense of items in dietaries; useful economies in food, how to be practised; effect upon health of different dietaries; variations requisite, depending upon nature of occupation?

B. Penitents ought to have good dietaries, they are so weakly, and broken in constitution.

E. *Time-tables*.—Laundry-work from 7.30 A.M. to 5.30 P.M. Very important that remuneration should *not* be too much the *object* so as to put aside the higher aims of the Penitents resident in the House. Evenings employed in instruction, needle-work, and recreation (this last often spent in the garden in the summer). The only instruction given is of a *religious* character. We teach nothing secular, except *reading*. We never teach the penitents *writing*. Probationers not employed in the laundry. The girls who have been longest in the house rise at 5.30 in summer, and 6 in winter, to do the house work, and fill the offices of parlour maid, house maid, scullery, knife house, &c.; none are over-worked.

Dietary.—Three meals daily. Supper for those employed in laundry on washing days; fixed quantities sent on their plates. Breakfast and tea: bread, weighed, half a pound of bread for each girl, with an allowance for the week of butter, dripping, or treacle. Only *one* thing at dinner. Meat three times a-week, soup twice, pudding once, meat and pudding on Sundays and festivals. The result of this is that we scarce know what it is to have illness in the house, and the inmates become much stronger, and even healthy, after the first few months.

II. The Penitents cannot be occupied in remunerative work on an average of more than eight or nine hours in the day without interfering with the instruction necessary for them.

Average cost of dietary for 1872, 7 $\frac{3}{4}$ d. per day.

I. *Diet for hard-working adults*.—Tea or coffee, with bread and butter for breakfast and tea.

Meat five times a-week, with the addition of currant pudding on Sunday.

One other day fish, with potatoes and tea.

Friday, bread and cheese, with tea.

Twelve hours employed in work, meals, classes for spiritual

instruction, recreation, special services, and classes from the chaplain, and a permission to attend the canonical hours in the chapel.

The work of the laundry is arranged according to circumstances.

On Sunday they are taught singing, and two harmoniums are at their disposal.

They have also special classes for Confirmation and Baptism.

K. Eight hours of laundry or active work ; the remaining work hours should be for needle-work.

(13.) Sketch of the different modes of conducting the *disciplinary treatment* of female Penitents in the Roman, Greek, and Anglican branches of the Catholic Church, also in the various Protestant Communions ; and in England in the various descriptions of houses—Magdalene Asylums, &c.

E. Our only punishment is to keep them in a room alone for a shorter or longer time, according to the offence, and to lessen their meals by depriving them of butter, &c., or their pudding on Sunday.

O. Ten or twelve years' experience have proved that confession is *essential*, not only as a means of grace, but of hindering evil where vice is collected.

(14.) *Instruction Religious and Secular.*—What is the nature of the instruction which it has been found advisable and necessary in English Houses to give to the majority of Penitents ; what proportion per cent. can read, write, and cypher fairly and have a fair knowledge of Scripture history when admitted, and what proportion can do so after two years' residence ; how can they best be won over to real penitence ; *e.g.*, how far is it safe to bring home influences to bear on them, what mistakes may be made, and should therefore be avoided ; how do they respond to devotional exercises ; how does music affect them ; how ornate services in Chapel ; what precautions, if any, are found necessary to prepare them for the change from a Church Penitentiary (with all its privileges and opportunities of leading a strict religious life) to a servants' hall in an ordinary English family, with probably no other recognition of religion besides morning and, perhaps, evening family prayer, and *one* service at Church on Sundays : no privacy—a bedroom common to several fellow-servants—previous life not known to other servants, therefore no care taken to protect, or make allowance

for one that has been already wounded and fallen. Bearing in mind the great temptations to which all who leave Penitentiaries for the world must be exposed, particularly those who are of weak character, silly, vain, timid, what percentage of those who are received can really be trusted back in the world, judging by the experience of the different Houses, and taking in each case the same interval, say two years after leaving, as the test of stability of reformation, and for the moment throwing out of calculation the assumed necessity for making vacancies for fresh cases? (*See Paper No. VIII.*)

NOTE.—It is asserted that the Roman Catholics *very rarely* send a Penitent back into the world, but retain for life large numbers as Consecrated Magdalens (and occasionally as Sisters after a change of house); the result is, of course, that the Houses are more or less choked. Is there any compromise between our system (hitherto) of creating a more or less rapid stream through the Houses, and the Roman Catholic system of comparative stagnation, which would be an improvement on both? As, for instance, in the establishment of numerous large, entirely self-supporting laundries and manufactories, in secluded situations, under the careful supervision of self-devoted women specially selected for the purpose.

B. The Penitents being of all classes, and variously educated, come in with varied knowledge. We do not undertake to give secular instruction. Religious instruction is given by a daily Scripture class, and individual teaching.

Note.—Consecrated Magdalens attached to real Religious Houses are very desirable, but not to mere Penitentiaries.

C. I could say a good deal on this subject; have not time just now.

Note.—I imagine that there is certainly a compromise between the two systems.

D. Primarily by religious teaching, and being brought under the direct influence of the clergy, also the example of those who have fallen like themselves living holy lives, is a most powerful encouragement and inducement to them. This is the great advantage of consecrated Penitents living in the Penitentiaries, and working among them. Query, what scheme could be adopted for a religious guild to which they might belong *after* leaving the House? Associates of the C. P. A. taking special care of, and interest in the members of such a guild, and permitting the different Houses to mention their names to the associates, if they should happen to be near them. What privileges could be connected with such a guild?

E. *Very* few have homes, the influence of which can be brought to bear on them for good, but when this is possible we thankfully make use of it. They write to their parents once a month, and when we think it desirable we enclose a few words about the girl.

They respond very heartily to devotional exercises, thoroughly enjoying musical services, festival decorations, entering into them with spirit, and they feel no punishment so much as being kept from the chapel services. We do not think the loss of these privileges in the world (when they return to it), need be any reason for not using them as helps while they are in a religious house. Probably not more than one *half* of those who do well under protection are *really fit* to be trusted in the world, but our experience is that a very small number choose to remain for life as Consecrated Magdalens.

F. I attach great importance to providing a proper amount of church privileges for the *sisters*. It must be borne in mind that the *prosperity* of the *work* depends, under God, upon the *efficiency* of the *sisters*, and in this particular work the workers need a special spiritual sustenance, if I may so express it. It is too often the case, however, that this is overlooked, the Penitents only are thought of, care for the sisters is forgotten. The *religious* life of the sisters must be kept up if they are to do their work, and this needs special provision for frequent services, observation of the Church's festivals, and other holy seasons, and Holy Communion at least twice a week. I do not think I should begin the work of a regular Penitentiary till I had seen my way to making this provision for the sisters. Few, I believe, realize, at least adequately, what Penitentiary work is as conducted by sisters. The nature of the poor creatures we seek to reclaim are, for the most part, coarse in the extreme, if not naturally, yet made so by their sin, and to be in daily contact with them often physically, mentally, and spiritually strains the powers of the sisters to their very utmost tension. The only possible antidote is the *habitual contact with our all Holy Lord in His sacramental ordinances*. I have learnt what I say from some experience and careful observation.

H. Religious instruction, reading and writing.

About two-thirds can read and write, one-third with fair knowledge of Scripture history; nearly all can learn to read a little in the two years, *some* very well.

K. Nine-tenths can read, and nearly as many write, when admitted, and a mistake which seems far from uncommon is to begin too soon to press the work of repentance; most require time even to realize that they have sinned grievously. Each one has to learn to look at herself *individually*, and not as one of a class, and who has done no worse than others, and also to get rid of the feeling that having come away from her sinful ways, is a sort of atonement for having followed them. Music and ornate services seem at first rather a snare. The women are found to copy devout practices which they do not at all understand, and then to think

themselves better (for using them) than they who do not, whereas it is most often the most thoughtless who, if allowed to do it, use these forms.

As religion gets more real hold on the heart and conscience, no doubt all externals are helpful.

As regards religious duties after leaving the Home, it would seem that the more the habits of prayer, &c., which have been taught and practised there, can be kept up, the better, and the less likely are the poor women to fall back into the lax state of conscience so common to servants in general.

From April 23, 1851, to December 31, 1870, 288 have passed through ——— House of Mercy, of these 49 stayed only a *very* short time,—the longest about two months, but most much less; 108 have been sent to service, or restored to their families, 14 have been sent to St. ——— Home; 70 have been known to be going on well at the end of two years from the time of their going to service; 14 of these have married respectably, and are doing well; 9 are known to be dead.

There is every reason to believe that many, if not most of the others sent to service have done well, but from various causes they have been lost sight of.

Some three or four who failed in service have married, and are living respectably.

L. Make the Penitents real practical women, let them thoroughly understand the meaning of their devotional services, do all to promote the growth, by the grace of God, of that “meek and quiet spirit” which is the real strength of the character, and most proof against scorn and ridicule, and the most winning example to others amongst whom they may have to live.

M. Perhaps it is better not to attempt a forced system of religious training. It is of great advantage if some liberty of going outside the walls of the penitentiary can be allowed, *e.g.*, to church, and for exercise, so that the change back to the world may not be so great.

The expediency of urging sacramental confession is more than doubtful. In most cases a very considerable time is required before the penitent can safely be trusted to make a *true* confession.

It seems best to let it be sought as a great privilege and favour after evidence given of sincerity.

N. Both music and ornate services seem more attractive than plain.

Here the advantage of the Industrial Home is evident. *In* the Penitentiary no precaution can be taken desirable, as something of the kind is.

We have no statistics bearing on this point, and many are lost sight of after their first place.

O. The Penitents should have good secular instruction in reading and arithmetic, if wanted, as well as spiritual.

Their instructions would be as to the nature of sin, its remedies, the life and death of our Saviour, the work of the Spirit, the Church and Sacraments, ways of prayer, etc., rather than in any attempt to commit to memory the history of the Old Testament, or to lodge in the mind a number of Scriptural events which do not in any direct way bear upon the soul's life and safety.

Note.—Penitentiaries ought, if possible, to have a Magdalen ward, where some who would give the remainder of their lives to God might live and work apart from the world. It has been found that the Roman system of retaining them, *as a rule*, prevents the girls from seeking admission. Many Penitents are reformed who have no vocation to lead the life of a Magdalen, yet there should be the opportunity afforded to those who are drawn to do so by God's grace.

(15.) Mr. Acton's view of the question:—*How best to treat fallen women?* How far is his view sustainable by evidence and consistent with the Christian religion? Principles laid down in the *Westminster Review*, how can they be best refuted? Can the antagonistic arguments be so drawn up as to tell upon and have weight with non-religious philanthropists?

(16.) *Agencies for reaching fallen women and winning their attention.*—Should the Midnight Mission Movement be supported by Associate Churchmen and women; can self-devoted women, if suitably dressed, venture with safety as missionaries into the worst haunts of sin at all times or only in daylight? can they go alone or must they go in pairs? give any instance of attempts to adopt this plan of reaching fallen women, and its success; how can the agency of the parochial mission women and Bible women and district visitors be best utilized? Can they be advantageously supplied with cards for distribution, giving the names and addresses of the Homes or Houses in the town or neighbourhood? or what other special steps can be taken to ensure, as far as possible, that every fallen woman, in any given town, shall not fail to know the right course to take to free herself from the thralldom of the woman under whom she lives? Where and to whom to apply, &c. (*See Papers Nos. IX., X.*)

C. The self-devoted women should visit in *pairs* if at all.

The parochial and Bible women might, I think, be made very useful, being more used to their ways and habits, and therefore knowing more of the humbler classes than born ladies, and in some respects able to mix with them at better advantage.

D. Yes, indeed, for numbers are now reached by it who would never have escaped otherwise. It might be an advantage if there was street preaching and distribution of tracts in neighbourhoods known as their special haunts, and offices in the heart of the City and various parts of London and other towns, as the Dissenters have, and might be called "Church of England Free Refuges and Servants' Home Office," where the women might apply for information and be recommended to Houses or refuges most suited to their individual cases. Such an office to be largely advertised by every possible means; addresses of Houses should be posted permanently in the casual wards of workhouses, and in the Lock wards of unions and hospitals. Experience in a refuge shows that the most hopeful class of fallen girls, those who had most wish to escape and had fallen least deeply, were the cases which had had the *least* opportunity of hearing of the Houses and of knowing what means to take to get into them.

E. We have no experience on this subject.

I. I believe only sisters should encounter the deus of sin; and if, say about 40 years of age, she will have far more influence if she goes alone.

In my own case, thank God, no words met my ear but those of loving respect, and at that age, I was at one time out for hours during the night even up to three o'clock in the morning.

O. It is sometimes found that women who in excitement leave their evil life, or under strong inducement, return to it again.

The firmest in purpose are those who come of their own accord to the House to be received, and often the worst women. Yet all means are good in such a work. Amongst the women the larger Penitentiaries are well known.

P. It is my belief that the P. M. W. A. might do great good, and receive still greater, by co-operation with the C. P. A. May I suggest that if a letter were written (and printed), addressed to each of the lady superintendents, explaining C. P. A. objects, enclosing six cards, and urging their use by the P. M. women, it would bring the subject before a large band of working church women who are at present, for the most part, entirely ignorant of your work. Your committee would of course take the expense of such a plan.

Though I do not think that P. M. W. Fund has hitherto done much for that special class for whom these cards are intended, pray let me say how very much good these workers are, I believe, effecting in rescuing young girls from the brink of the precipice, and in promoting the marriage of persons living together in sin. I could give you the names of a large number of young girls, earning their scanty living as charring servants in bad houses, who, during the last year, have been won away, and are now in respectable service; and as to the latter you would be surprised at the number which a good P. M. woman leads to. The other day a lady superintendent told me that her P. M. woman had

several times lent her own wedding ring to a couple who had delayed their marriage for years, and had now saved sufficient for the service, but not for the ring. Could C. P. A. help in this part of the work by providing some sort of retreat where the women could be received for a few days, or at most a week, before their marriage? In many cases such a separation would be impossible, but surely it should be aimed at, and some facilities afforded for it whenever practicable.

(17.) *Refusal of Admission.*—(a) In some of the Houses the *lowest* class of fallen women are refused admittance; (b) in some Houses no woman is admitted after reaching 28 or 30 years of age, nor (c) if it is known that she has ever previously been admitted to any other House; nor (d) if she has had more than one child; (e) is it well to send fallen women who profess and appear to be penitent, *who are about to become mothers*, to the Union; or (f) those who require *medical or surgical treatment* to Lock wards; and, if not, what other course should be adopted? What relation between mother and child should be encouraged; should they be separated entirely, or should she be encouraged to love, work for, and succour it? What course should be adopted with the children of fallen women, seeing that if neglected they swell the numbers? What are the arguments pro and con in the above cases; state result of experience? (See Paper No. XI.)

C. (a) I cannot approve of this. (b) Nor of this. (c) There is more to be said for this, though I am inclined to admission, say on undertaking severe discipline for a time. (d) I do not approve of this. (e) I think so. (f) A more difficult question. It would be best, if Lock wards were *not* open to medical students. If a special Penitentiary Hospital were established, it would be the best plan. The mother should be trained to mother's feelings, but might, as part of her penitence, give up the oversight of her children, still working to support them.

D. (c) Not after a *first* fall only; it is quite another case after a second fall. (d) More accommodation is specially wanted for such cases. The mother should be separated from the child whilst in the House, and then to go out with a view of providing for it as at Mr. Gutch's. Could a home for such children be connected with a special home for girls who have had one child only, to receive them before and after confinement, and the children kept on up to an age when they can be more safely boarded out than in infancy, on the full understanding that if the mother, after being placed out, neglects to pay for it, the child will be sent to the Union within a given

time after default of payment. If a child is weakly, or it is thought better to have this as a rule, arrangements might be made for the mother to nurse them at certain hours, although separated from them at other times. A mother's instinctive pleasure in her infant would probably be a great *difficulty* in bringing her to a *real* sense of sin or conviction of it.

E. We never refuse admittance to any case, and have had many of the very lowest. We have never sent any to the *Union*, for their confinements. In cases requiring surgical or medical aid, we have had only the help of a private infirmary in a neighbouring town, where we have to pay eight shillings per week. We try to avoid the necessity of this by taking our girls mostly after a few weeks spent in a Refuge and requiring a medical certificate before they are passed on here. The *Refuge* in preparation for the *House of Mercy* is a great advantage, and we have one at ———, in connection with this House, where we send all who apply to us, unless they have already been at another *Refuge*. Our rule is never to take any girls who have been at another *House of Mercy*.

I. None are refused, of whatever age, except from want of funds; if ill, they are sent carefully to the Refuge or Hospital, and receive the best medical advice.

Not to the Union, if it can be avoided.

By all means to the Lock wards when requiring medical treatment under the Contagious Diseases Acts.

O. *Never* refuse unless they have been in the same House before, then tell them of another House.

What else are you to do with them than send them to the Union or Lock hospital in such cases? It is good to hold out the promise of *return*.

(18.) *The Contagious Diseases Act, &c.*—(a) Show by statistics whether it has really contributed to the decrease of the number of fallen women, especially of young girls, and if so, to what extent. (b) Has it brought an increased number of them under the beneficial influence of the clergy, and of persons of their own sex who visit the hospitals for the purpose of helping to rescue them? (c) If the Act has had this effect, what have been the counterbalancing disadvantages? (d) Can any amendments in this Act be suggested so as to lessen any mischief it may have caused, and render it more conducive to the reformation of fallen women, which it is the special object of the Church Penitentiary Association to promote. The enormous number of fallen women (80,000, it has been estimated, in London alone) should be borne in mind, and the shortness of

that portion of their lives during which they are to be met with in this character, when the abandonment of their course of sin can really be considered an act of penitence. (e) What are the prospects of success in diminishing the number of fallen women, and expediting their reform, if the Contagious Diseases Act were repealed, and reliance placed upon voluntary agency only—every Hospital having separate wards under the care of a special agency, viz., self-devoted women and carefully selected nurses, acting in concert with those who visit the dens of sin? (f) It may not be outside the consideration of those who are labouring for the reformation of fallen women to consider whether steps might not be taken by our Legislature which would lessen the amount of prostitution, and make the harbouring of girls under the age, say of 19, an offence so much more penal than at present, that it would be much less frequent, and thus, by limiting the area of our labours, enlarge the results. If this be so, what should be the nature of the Act or Acts of Parliament? (g) It is evident to everybody that the very limited accommodation in our cottages and in flats is almost fatal to the preservation of purity. How can a change in this respect be best promoted? By Acts of Parliament or Associations? (h) Can the punishment of men for seduction be increased with benefit by legislation? Can the Church Penitentiary Association, under its present rules, take an active part in promoting the passing of such Acts? If not, to what extent, if any, can it co-operate with other bodies in order to obtain the passing of such Acts?

C. (c) The recognition of sin and lessening the risk of sinning.

(f) I should think most beneficially.

(g) An Act might be passed obliging landlords to make the cottages on their estates either sufficiently commodious in proportion to population (and answerable for tenants permitting indecent crowding), or to allow others to do so; and for this purpose to be obliged to sell land for sites.

(h) If possible, men should be more answerable to punishment.

I. This can best be answered by our Chaplain, who is also Chaplain to the Royal Albert Hospital under the Contagious Diseases Acts at Liverpool; but there can be no doubt that it is in every way a great blessing, and numbers enter from thence into Houses of Mercy who would otherwise have no idea of such a thing. I was against them, but should think their repeal a national calamity.

(e) Much fewer.

Would not answer; this system and good now done would be evaded.

(g) Punish this as much as possible.

(h) Best leave this alone as much as need be; few cases will bear cross-examination on the part of the women.

This is even fearfully the case, mere children, alas! even at eight years. The people to be punished are the women who sell their children, and the wives who in these seaport towns lead a dreadful life when their husbands are away.

O. Little can be said as yet upon this; but whatever can be said is on the side of the Act.

(19.) *Religious Orders of Self-devoted Women.*—In the Roman Church there is one Order specially devoted to the care of female Penitents, that of the “Good Shepherd,” first established by a French lady, for many years the head of the Order, and only lately deceased. There are numerous Houses of this Order in Great Britain and the Continent, and they have not only all the usual advantages of order, discipline, and uniformity, but the Heads of the several Houses meet periodically in conference under their Provincial, while the Provincials meet from time to time at the Mother House at Angers, in France; in other words, the Roman Church has attacked the foe with *regular* troops. The English Church has as yet adopted a more *guerilla* style of warfare; in the community of S. John the Baptist at Clewer there are nearly 100 self-devoted women, but only 20 are reported as engaged in Penitentiary work in that House, and in all the 31 Houses in union with the Church Penitentiary Association we can count only 118 self-devoted women. The Council of the Church Penitentiary Association in its address to the Bishops, speaks of many hundreds of self-devoted women being required for Penitentiary work *alone* in Great Britain!! Which system is likely to be the most successful with us, the Roman or the Anglican; and, if the former, what steps should be taken to establish a *special* English order of self-devoted women for Penitentiary work (any other work for them being only occasional and for change and relaxation), leaving it open for other *orders* to take up separate special works, *e.g.*, teaching, nursing, &c.? Or, if the Anglican system, as at present practised, is the best, viz., that in which it is open

to any and every body of self-devoted women to take up all and every kind of church work, how can Penitentiary work best obtain from these bodies the very large numbers of self-devoted women required; or, despairing of thus obtaining, in any reasonable time, a sufficient number of such self-devoted women as have the power of contributing towards their own maintenance, must not those persons who are actively engaged in establishing Church Penitentiaries in union with the Church Penitentiary Association continue to seek the aid of such self-devoted women as are willing to "*give themselves to the work for the work's sake*, even although they may not have the means of providing for their own support in the House"? and, if so, what precautions can and should be taken to prevent abuse?

C. No money should be received by self-devoted women.

E. We feel very strongly indeed the desirability of a *special English order* of self-devoted women for Penitentiary work, our experience being that very few are disposed, and still fewer capable of dealing with fallen women.

H. Apart from the question of the desirability of a special order of women for Penitentiary work, could some scheme be organized for more combined effort among the houses in union with the C. P. A.? Could the Ladies Superior meet yearly or half-yearly for the purpose of profiting by somewhat detailed statistics as to management, success, or failure?

O. With us it seems an advantage to have sisters (such as Clewer) whose chief but not their only work is Penitentiary, for two reasons: You can select from the sisters those who by experience are found to have an aptitude for that work; you can relieve those sisters from time to time by giving them the refreshing influence of a change of work. Penitentiary work has great sameness, and is depressing and trying, though most full of interest and results.

O. The sisters of St. John Baptist work the House of Mercy at Clewer, the Penitentiary at Oxford, the Devon House of Mercy, and the Refuge at Pimlico. These works are all the Penitentiary work the sisterhood sees it well to undertake at present. At Oxford the funds cause at times considerable anxiety.

(20.) *How best to Train Self-devoted Women.*—Should it not be made essential that self-devoted women wishing to join Houses not managed by sisterhoods pass through a probationary course of training for several months at some one or other of

the established Houses to test their self-devotion and suitability for the work? The Houses for this purpose being those that show the best results as to the stability of reform of fallen women, taking the two-year test after leaving as the measure of relative success.

NOTE.—If when each Penitent left, an addressed envelope was given to her, and a written promise was made to send her ten shillings or a sovereign at the end of two years if she produced sufficient proof that she was living respectably, it is believed that many would write who now forget to do so, or are timid about giving trouble.

C. *Note*.—Perhaps so; but it should not be *sent* on the receipt of a letter or to an address given, but given only into *her own* hands by a *sister* who should *know her*; fraud is very easy otherwise.

D. *Note*.—Also a ticket or card to *keep* by them; on showing which, and testimonials of subsequent good conduct after leaving the House she was reformed in, she could be re-admitted if out of place, homeless, or out of health, to any House connected with the C. P. Association, and be passed on to some other House established for this very purpose, which is very greatly needed. *Practically* Penitents cannot return to the “Houses” as their homes under these circumstances; their friendlessness and homelessness is a sore temptation to them, though some of the Houses, I believe, profess to afford them such shelter. The card might be drawn up so as to mark every date at which the girl had availed herself of such a privilege, thus keeping a check on her coming too often.

I. My belief is that the real reason is that comparatively few devoted women have mental and bodily strength for the hardness of the life of such a work as this. Of course it is much harder in some Houses than others, more particularly when so poor as here.



II.

PRACTICAL SUGGESTIONS

AS TO THE

SELECTION OF A SITE, DESCRIPTION OF HOUSES,

&c., &c.

(In reply to Questions 1 and 2.)

BY

A. R. BARKER, Esq.

PRACTICAL SUGGESTIONS

AS TO THE

SELECTION OF A SITE, DESCRIPTION OF HOUSES, ETC.



HAVING for some time past had the subject of Church Penitentiary Institutions and Refuges for the Fallen under my consideration, in respect of the arrangement of buildings suitable for the purpose, it may not, perhaps, be thought out of place for me to offer, for the guidance of those who take interest in the same subject, a few practical suggestions that may possibly enable those about to build, to steer clear of some of the errors and mistakes which seem to have crept into the buildings of this nature which have been erected in various parts of the country.

As I purpose that this shall be a strictly practical paper, you will forgive me if I adhere almost rigidly to those points which affect the duty of the architect having the charge of designing such buildings, leaving the more minute managing details to those of whom I think it hardly too much to say that they devote their lives to the furtherance of an object which must gain for them universal support, and who are far better able than I can ever be to tender the Association the advice so preeminently requisite to their success. I propose to direct my observations to the selection of a site, and then to the buildings desirable to erect on that site.

First, the selection of a site.

It will perhaps be remarked by some, that this is not a point of much difficulty, but those who, with myself, have been brought face to face *with* the difficulty, have found numerous hindrances to overcome; and the very need for such Institutions in our country, caused by the large military stations and towns, render it absolutely necessary, if success be looked for, that help to

those who fall a prey to the evils of these large towns should be brought within their easy reach, and this renders the selection of a site, sufficiently retired and yet easy of access, an object of no little difficulty to attain. Another reason for such close proximity to some town of size is, that the liberal supporters of such an Institution naturally look to its inmates to bear a portion of the burden of their maintenance, and with this object in view laundry and needle-work have as yet been found to be the only occupations to which this class can easily adapt themselves, and from which there is a constant return for the support of those who work. And this work is generally only procurable to the extent requisite for constant working of such an Institution within easy distance of some town. I think it will therefore be seen from what I have said that the immediate neighbourhood of, or easy access from and to a place of population, is a very desirable point to be remembered in the selection of a site, and such being the case, one of the most necessary requisites to such a site is that it can be supplied with an abundance of good water. We are all aware, I presume, that soft water is that which it is most desirable to obtain for washing purposes, and this to a certain extent can be supplied with care from the roofs of such buildings as may be erected, but the rainfall of most parts of this country (except we may admit the past season as one claiming admission to the average) would not suffice constantly to supply the requirements of a laundry where, for instance, twenty to thirty women are kept daily at work, to say nothing of the household consumption for a larger number, so that water from some source, and that a good constant supply other than that provided by rainfalls, is an essential point.

Another, but perhaps a less important requirement, is that the land shall be in such a situation as that much overlooking can be avoided; and it is, I think, generally admitted that but one entrance from the road approach is very desirable.

With regard to the area of land required for the erection of an Institution of this character, I think that the point which much affects the amount of land necessary for the erection of buildings is, whether the cottage principle or that of a combined household is considered the more desirable. Ladies who are

well known to have devoted many years to this sole subject, are much divided in their opinion on this matter, but many who have for years tried the combined household principle, have come to the determination that what is called the Cottage principle is that method which alone can carry out the work most effectually, and it is therefore to this arrangement, both for limited and more extensive sites, that I propose to refer, and for which I have prepared some rough, suggestive plans for the criticism of the Association.

And although I am, too, of the same opinion, that a Church Penitentiary, wherever there is sufficient land at disposal, should be built on this principle, yet I have little doubt that existing houses built on the block system could be so altered by the introduction of separate staircases and offices as to effect great improvement and to render them almost, if not quite, equally capable of separating the several classes of Penitents as those buildings of which I propose to speak.

I understand by the Cottage principle an arrangement of separate small tenements complete in themselves for all domestic requirements, and yet easy of access by permission from any one of them to any other, and to have, *with the exception of that set apart for the class of Penitents, termed Probationers*, a recreation ground common to all or by arrangements for each class at different times of the day.


This scheme may easily be supposed to require a considerable plot of ground, and more especially so when the necessity of a *distinct* laundry for the probationers is also contemplated, together with the requisite offices attendant upon the proper working of the whole establishment.

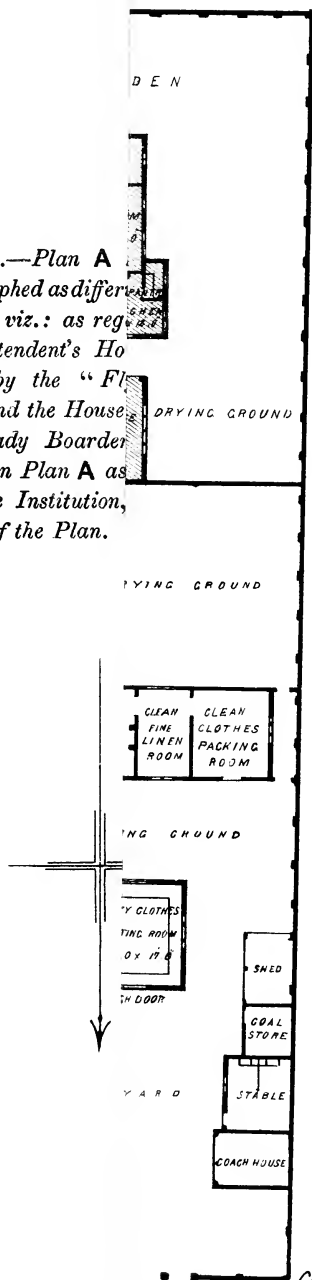
In advising upon the buildings desirable to be erected on a site, I have thought it desirable, whilst planning the design which occupies the greater area of space, and which I will call plan A, to bear in mind a former remark I made just now, and arrange that the Lady Superintendent's house be the only entrance to the general establishment; and it will also be seen that the position and look-out of the chief living room of this house which I should propose to devote to her exclusive use, commands more or less the entrances to each of the cottages, the laundry, and the general recreation ground.

As will be seen by this plan also, I have provided for the Lady Superintendent's house, cottages for 60 Penitents (that is, 12 in each), including the probationers, visiting ladies' residence, public laundry for 24, and private laundry for 12 girls, thus assuming that as a general rule one-half the inmates will be engaged in the laundries, whilst the other half are occupied with house, needle, or educational work. In arranging the Lady Superintendent's house, I think that, together with the usual requirements of this house, the chapel, with chaplain's or warden's room in communication, should be arranged, the entrance to the chapel being through the corridor of the superintendent's house; and I have also provided near the entrance door, a waiting room on the one side, and on the other side a spare room with bath apparatus, &c., where a newly-arrived Penitent can be temporarily lodged under the immediate care of the Lady Superintendent before her admission into the general Institution. The want of such accommodation has been much felt in most of the Institutions I have visited, where, for the want of such a room a new arrival has been admitted to the general Institution at once, and either from illness or disease not having presented itself at first sight, the girl has been obliged to be hurriedly turned away after great risks have been incurred to the other inmates.

In this house I would also suggest accommodation for two ladies visiting or helping the Lady Superintendent, and this would be amply provided for in the floor above, and inasmuch as the laundry work is that which will be likely to be constantly the most in use for the Institution, I have suggested, as the plan will show, that these shall be in immediate communication with the house, with the provision of a large store room intervening, for the weekly distribution to each cottage and laundry of the stores requisite for its working. Provision also seems very necessary, in connection with the Institution, for stabling and yard contiguous to the house, where all the traffic of clothes to and from the laundry is to be carried on; and as the services of a man with conveyance is constantly required, not only for the carriage of clothes, but for the various services of the House, accommodation could be provided for his residence over the stable buildings, but all communication with the

NOTE.—Plan A lithographed as differs slightly, viz.: as regards Superintendent's House shown by the "Fl" Plan, and the House of the Boarder shown on Plan A as with the Institution, corner of the Plan.

NOTE: The buildings marked thus  are proposed to be devoted to Probationers.



A. Rowland Barker Archt
11. Buckingham St
St Paul. London.

B. FOR COTTAGE RE-ENTRY
FOR 10 TENTS & 10 COTTAGES
(see sheet 14)

Next—Plan A has not been adopted as differing from B but slightly, viz.: as regards the Lady Resident which the House, which is shown by the "Flyer" on this Plan, and the House for the Resident Lady Boarders which was shown on Plan A as incorporated with the Institution, in the upper corner of the Plan.

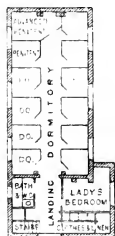
A Rowland Barker Archt
11. Buckingham St
St Paul. London.



ELEVATION OF
AND LADY SUPT'S HOUSE.



ELEVATION OF COTTAGE.



UPPER FLOOR OF COTTAGE.

Scale.

0 10 20 30 40 50 60 70 80 90 100 ft

House would be cut off for him at night. Coal and wood stores for the periodical supply of each tenement, &c., is also very requisite.

I will now pass on to the separate cottages and other buildings, which will be seen by the plan to form, with those already described, four sides of a quadrangle. In arranging the separate cottages, which I would propose should be all similar in arrangement and design, I have presumed that there will be a lady—but this, if 72 Penitents, would require six ladies instead of two—and, perhaps, a trustworthy Penitent will be placed at the head of each one, the former of whom will have sole control over such cottage, subject only to the visit of the Lady Superintendent. And I would here mention that it seems to me very important that the lady at the head of such an Institution should have a master key, which will admit her to every department and cottage at all times. I am somewhat surprised that this plan has not been more generally adopted by some of the Institutions which I have had the privilege of visiting, although the want of it is almost generally felt. The accommodation of the upper floors I would propose to be a simple dormitory and lady's room, with means of warming by fireplaces, with passage up the centre of dormitory; and it is not without considerable thought and consultation with those having the management of these Institutions that I have shown the dormitories divided into cubicles. There are good reasons, I think, why it is in some buildings so arranged, as the giving a complete separate department for each girl helps to prevent their communication and gives privacy which, with a small window, opening from the lady's bedroom at the end of the dormitory, would allow the least sound or disturbance in the dormitory to be heard by her. By taking the cubicle divisions up with wood framing to a height of 7 feet, and completing the partition to the ceiling with open wooden trellis, easy means for the inmate of one cubicle getting to the other is prevented, and a good current of top ventilation insured, which, augmented in each cubicle by a sub-divided window, would thus give each compartment the character of a room, and provide for abundant light and air, a point, I think, of much importance. At all times of the night there should be a light suspended from the centre of the whole

apartment of the dormitory, at a moderate elevation, so as to serve as sufficient illumination to each division. On the same floor I have, among other requirements, arranged a small room for stowing clothes and linen, and a bath room. On the lower story, and under the dormitory, is a large room for meals and work, with a partial sub-division : where, by means of folding doors or a curtain, which latter is perhaps the more easily worked, the one part can be used as a class room while the remainder is otherwise occupied ; and a fireplace being at each end of the room will enable the one half to be independent for the time of the other, if it were required.

The kitchen, pantry, and larder and the necessary out-offices, which will be clearly seen by reference to the plan, complete the arrangement of the cottage, which, I think, under skilful management, should prove one easy of working.

An infirmary cottage would probably be an additional requisite, and one of the cottages might either be used for this purpose, or, if the site of land would permit, one somewhat more detached would undoubtedly be preferable.

About the Resident Ladies' House little need be said ; the want of such accommodation will, of course, vary with the extent of each Institution, but, in the one of the size I have shown as plan *A*, I think it would certainly be a great acquisition, and the provision of three sitting-rooms on the lower and four bed-rooms on the upper floor, with other necessities on both storeys, will sufficiently provide for the requirements of such a residence. The position of a similar house, as shown on plan *B*, but distinctly separated from the Institution, is intended for a residence for single ladies, who, whilst by their contributing for their maintenance would augment the support of the establishment, would also serve as a house where a girl could be taught household work of somewhat better class than that of a cottage, and fit her to take a situation in some family.

As the necessity for a probationers' ward or cottage is considered one of the greatest needs for this work, I have shown one at the extreme end of the laundry buildings, and is shown on the plans by a dark wash tint over the building, which would be entirely shut off from the remaining buildings and recreation grounds, and have space allowed behind the laundry for any purposes of exercise which may be required.

This cottage would be in immediate communication with a separate laundry and wash-house, to be worked by them in washing the clothes of the *home establishment only*, thus bringing them up to the work to which, if drafted in due course into the other cottages, they will have, to some extent, perfected themselves before undertaking the finer and more important public laundry work.

And this brings me now to the arrangement of the laundries, &c., and the private one being that to which I have already alluded, I will continue my description. Laundries and wash-houses require very careful treatment in arrangement, to be easily and healthfully workable. A laundry, to be successful, should have its buildings but one storey in height, but if, as in towns, it is, from the value of land, absolutely necessary to have them of two or more storeys, then top ventilation, with lofty rooms, is imperative to their health and good working. I have presumed that, generally, these Institutions on this Cottage principle will not be built so near a town, or where land is of the great value I have before mentioned.

Now as to the arrangements of the laundry.

I have shown, in that required for the home use and for (as I have suggested) 12 Penitents, a sorting room for dirty clothes delivered from each cottage, &c., with lockers for arranging the same, and adjoining to this the wash-house, with troughs arranged for five girls, or so, with an overlooker, and space at the side next the laundry for the use of wringing machine previous to the removal of clothes to the laundry and ironing room, where I have provided the necessary space for about four girls and a small hot closet, together with folding tables, &c. From this room, and adjoining, is a clean linen and packing room, where the clothes would be sorted and sent back to each cottage. A drying ground, open to the south-west, and enclosed on two sides by buildings communicating with the wash-house, will complete this block; the whole arranged so as to be entirely without communication with the public laundry, except by a door of communication by means of the Lady Superintendent's special key, before referred to, which will enable it to be under her immediate control.

The public laundry, which is on a much larger scale, requires

more accommodation, though with similar arrangements to that already described, with this difference, that the sorting and packing rooms are both arranged so as to open to the yard accessible to the carter for conveyance of clothes from the Institution. The ceilings of both laundries and wash-houses would be so arranged that, if thought well, clothes may be drawn up and down from the collar beams for their drying in wet weather, when the outside grounds are not usable; but it is questionable whether this plan is advisable. In the other rooms, where height is not so much an object, and where stowage for lumber, &c., could be obtained, I should propose lofts being constructed, with access by means of step ladders.

It will readily be supposed, as I suggested in the former part of this paper, that an extensive water supply will be required for the constant working of those buildings I have described, and the precise method of supplying it must depend upon the capabilities of each site. The rain water, which is the most useful for washing purposes, could be collected in large underground tanks near each wash-house, and the supply to the coppers, and also the washing troughs, obtained from cisterns placed in the lofts and supplied from the tanks I have just now described, leaving the additional supply of water from wells, or, possibly, from a water company's main, to be provided for as circumstances will point out. I think it is clear that unless a permanent water high service could be obtained, each cottage would have to be supplied from its own roof and well.

It now only remains for me, in conclusion, to point out the method of enclosing and otherwise treating the general combined block of buildings, one with another. A wall of some six or seven feet in height, or even higher, round the greater part of the site, with, perhaps, open railings in front of the Chapel and Lady Superintendent's house, would be the best mode of providing boundary fences, and it would certainly be advisable to adopt similar walls, though, perhaps, of less height, for the partitions between the cottage gardens. Round the sides of the cottages and buildings facing and across the quadrangle, I have suggested that a continuous closed verandah should be provided, thus allowing for covered communication along the whole range and across to the laundries, while the

quadrangle itself affords a good opportunity for laying out in any way that may be desired with grass, flowers, &c.

Plan *C* is drawn to show how, in the space of less than one acre, the cottage system for the same number of Penitents can be arranged for, while, with the omission only of the accommodation afforded by the Resident Ladies' house, but provided for by extra accommodation in the Lady Superintendent's house, the working power of the establishment could be equal to that shown by the other two plans.

I have only now to add that if those interested in this work are desirous of seeing one or more of their Institutions in active progress, I most gladly recommend their visiting the Penitentiary of either Brighton, Stone, or Clewer, and others equally well arranged and fitted for the work, where I was most kindly and courteously received by the Ladies at their head; and, although, at those places I have mentioned, the combined household arrangement is that adopted, and, therefore, would not serve, in some respects, to illustrate the remarks I have made on the subject, still their admirable working powers as a combined body, with all the detailed arrangements which are almost impossible to describe on paper, will serve to show that the hearts of those who have kindly undertaken their management are thoroughly in their work, and there are not wanting most encouraging results of the training at each of these Institutions, which are still better proofs of their efficiency.

Having thus endeavoured to lay before you the arrangements of such an Institution from an architect's point of view, I may say that the plans which I have prepared are drawn not so much to show how much can be done at how little cost, but the way I think the matter should be treated, and I have to thank you for the kind attention you have accorded to me.

NOTE.—An approximate estimate shows that the 6 cottages, for 72 Penitents, the laundry, the warder residences, and storerooms, the wall—in fact, all but the chapel, can be completed at the same average cost per Penitent as has ordinarily been required in the block system, viz., £100. It must be evident that one great advantage in the Cottage Penitentiary is that it is not necessary to incur a large cost at first; cottages can be added as funds come in, and the small laundry which would ultimately be worked by the probationers would be sufficient for all purposes while there were only 2 cottages.

III.

COTTAGE PENITENTIARIES;

OR,

WHAT ARE THE BEST CONDITIONS FOR REFORMATORY
WORK?

BY THE AUTHOR OF "WORK AMONG THE LOST."

(In reply to Question 4.)

COTTAGE PENITENTIARIES.



THOSE who have practically engaged in Penitentiary work will be all agreed on one point, at least,—its extreme difficulty. It is, therefore, of the utmost importance to secure the best and most favourable conditions for moral reformation, so as to lighten the difficulty as much as may be; and it is because I do not think that these conditions have, as yet, been fully realised in England, that I venture to offer a few suggestions.

What then is the best school for the training of the affections and the moral nature? If the Divine mind and its dispositions in the social economy of the world are to be any guide to us, if in any faint measure we are to say, "My Father worketh hitherto, and I work," I think there can be but one answer to this question. Men have combined in religious communities for the purposes of devotion and active benevolence; they have been disciplined into armies for the purposes of defence or attack; they have been gathered into schools and colleges for intellectual training; they have organised themselves into guilds and corporations for carrying on the active business of life; but it is to the divinely ordained family that almost the whole training of the moral nature and affections of man is committed. The ideal at which we have to aim, therefore, in all moral training and reformation, is God's idea of the family, the home, in contradistinction to man's idea of the institution, and its brick and mortar embodiment, a big building: the family with its tender discriminative care for the individual, in contradistinction to the institution, which too often degenerates into a machine for working up a mass of bad, raw, material into some better and more serviceable shape, forgetting that we cannot thus make, if I may so say, moral shoddy of that humanity, with all its infinite capabilities for good or evil, for

which the Son of God was contented to die to redeem it to God.

I would, therefore, suggest that the best form for a Penitentiary would be separate small houses or cottages, each mother, matron, or sister having her own family of ten to twelve girls, who, after having passed through a preliminary three or four months in the probationers' house, should not afterwards be moved, the laundry work being conducted in large adjacent premises, where each house would have its own block, and, as far as possible, be still kept separate. Much attachment might thus spring up between the mother of the house and the small band of girls for whom she would feel herself solely responsible, greatly increasing her moral and spiritual influence over them; and the girls themselves might readily be led to take a family pride in the character of their house, inducing wholesome emulation and self respect,—some little decoration or change of dress being, perhaps, accorded to those who have best upheld its regulations.

Not only would far more of home family feeling be thus secured, but the crying want of our Penitentiary work, classification, could be met. At present we take a girl who, in an unguarded moment, has fallen through her affections, or one who has been the victim of deceit or violence: a girl who has never been on the streets, and we throw her with the vilest and most degraded of her sex. I have no hesitation in saying that we do her a grievous wrong, and it is a mercy if she does not come out worse than she went in. And not only so; but, as in large institutions, occupying one common building, distinctions are necessarily invidious, she has to undergo the same period of probation and training as the worst. In a Penitentiary on the Cottage principle, I should suggest that one house be reserved for such cases as these, and for children of 13 and 14, who form so distressing a feature of our Penitentiaries, that they should not have to pass through the probationers' ward at all, and be only detained from six months to a year, enough to make some distinction between them and the girl who has resisted temptation, and to give them time for thought and repentance, as well as to put them in the way of earning a better livelihood, and to save them from the temptations of bad

places of service. We should thus be able to save three times the number of young girls who have taken one false step, but have not gone far in evil.

As a supplement to the loving authority of the mother, the monitor system must be carefully carried out, so that the kitchen as well as the day-room may be under careful superintendence. In addition to this, I would earnestly suggest that in every house there should be a sister, or one qualifying for the office of paid matron, in training, so that what I should specify as the second great want of our Penitentiary work, the demand for trained services may be met. At present, in a large number of English Penitentiaries, we take a woman who has been a pew-opener, or perhaps, a small shop-keeper, and we set her down among a number of bad, unruly girls, and expect her to manage them by instinct, without knowing what methods to pursue, what discipline to enforce, what persuasions to use, what punishments to adopt, what distinctions of character to make, what plan of teaching to employ. We do not expect our boots to be mended, nor our roofs repaired, by instinct; surely it is still more unreasonable to expect even a devoted sister to do at once, by instinct, with no previous training under practised hands, and patient observation of the best methods, that most difficult work of all, the restoration, by the Divine help, of the broken image of God. I would, therefore, suggest that every successful Penitentiary should not only be a hospital for sick souls, but also a training school for sisters and matrons, the Penitentiary which receives the trained services of such a sister or matron—and surely her “price is above rubies”—paying a small premium to the Training Institution.

It is constantly urged against the system of Cottage Penitentiaries that it would require a far greater number of self-devoted women or paid matrons to carry it out, when, already, the supply is so far short of the demand. But this is not the case. As I have already endeavoured to point out in “*Work Among the Lost*,” wherever we take the responsibility of bringing a mass of evil together, we must have a sufficient counterbalancing amount of good to control and, as it were, deodorize it, or we have moral miasma. In the Brighton Albion Hill Home, with which I am best acquainted, there are, besides the Lady

Superintendent, 7 Matrons and 62 Penitents. This is two more than would be needed in a Cottage Penitentiary. And where the system of paid matrons is adopted, it would be easier to find good women,—mothers having brought up their own children wisely and well,—who, with some previous training, would be qualified to take the care of a small number of girls, than women fitted to superintend a large department in an Institution occupying one common building.

I would also suggest that there should be attached to the Cottage Penitentiary a boarding house for Ladies of somewhat reduced means. Possibly, if it were only contiguous, and not positively attached, it would be as well; but, at any rate, it must have its separate entrances as much as possible removed from the work of the Penitentiary, as, though the Ladies Resident would be probably interested in the reclamation of the fallen, their visitors might shrink from the whole thing. Not only would the proceeds materially assist the funds of the Penitentiary,—one Home for moral incurables in London having been made, for many years, entirely self-supporting in this way, and I doubt whether one can aid the spread of Reformatory work more effectively than by rendering it less expensive,—but the girls might be far more efficiently trained for the practical work of household service by being promoted, towards the end of their probation to wait upon the ladies: and, above all, it would afford opportunity for training a certain number as much-wanted cooks, the girl having previously learned to cook for her own house, and being then finished off at the Boarding House. As the remuneration of this branch of household service is high, and good training in it difficult to procure and involving some expense, I think it would be right and fair, and ministering to the principle of self-help, that a small drawback from the wages should be exacted, to go towards training others, some arrangement with the mistress being made to that effect.

It only remains for me to make a few remarks on the object at which we ought to aim in Penitentiary work. Surely I cannot better define it than in the words which our Church herself has given us, to teach these poor wanderers in godly repentance for the past, “To learn and labour truly to get their

own living, and do their duty in that state of life to which God has called them." If every hour that they spend under our care is not training them for this, can we be said to be training them at all? I would, therefore, earnestly suggest that their training should be as natural and home-like as possible; not something strangely different from what their life must be in the world, and, therefore, no guide to it, but, rather, as giving them the true key-notes of that life, and teaching them how they can make common work-a-days divine. For this reason I should myself prefer the mother of the house being a woman taken from their own rank of life, though I am well aware of the advantages which must accrue from the greater tact and capability of an educated woman. But, anyhow, I would have all who undertake this work to serve an apprenticeship first in the visitation of the dens where these poor lost creatures congregate, so as to learn thoroughly the nature of the stuff they have to deal with, and how much it will bear. I know of no work in which one has more need of the large patience and forbearance of the Redeemer's words, "I have many things to say unto you, but ye cannot bear them now." O remember that they come from places where prayer is never heard, where a Bible is never seen, and do not let us exact too much prayer from them at first. Let us bear in mind that most of them are, physically, in a disordered state, with a tendency to hysteria, and of the very stuff that religious excitement is made; and let us be careful not to force or over-stimulate the religious emotions which the history of all ancient idolatries shows to be in such close connection with the passions, and, by so doing, minister to the very want of self-control which we have to cure. And, above all, let us remember that what chains so many of these poor girls to a life of sin is *idleness*, a dislike of hard work and its subjection to rule; and that, therefore, the formation of habits of patient industry and unbroken toil is of far more importance to them than the formation of a taste for religious services. What we have to aim at is the formation of habits which may especially guard them from their peculiar temptation hereafter, habits of prayer night and morning, habits of steady industry, habits of worship on the Lord's Day, the habit of acting under the Divine eye, and making a conscience

of their work ; habits of truthfulness and honesty, which spring from this, the habit of looking on the body as well as the soul as sacred, "Not our own, but bought with a price," and to be presented as a living sacrifice to God. And if, in many cases, we effect what some people call only a moral reformation, without that deep spiritual change which we long to see, let us not forget we have still wrought a good work ; we have stopped up one fountain of bitter waters, and saved scores whom that girl, but for that moral change, would have led into evil ; women when once dragged down being the worst seducers to sin. A natural, cheerful, homely life, with a great deal of hard work and some play, I would therefore again earnestly repeat, is what I have been led to feel is needed in our Penitentiaries ; a religion presented rather on its practical than its emotional side ; the practical side of Christianity, which made the little maid-of-all-work give as an evidence of her conversion to God, "that now she always swept under the mats." And I would suggest that Cottage Penitentiaries would be best adapted for carrying this out.

In conclusion, I would venture to express my hope that this conference, in itself of so much importance, will prove only a preliminary step to a general conference on Penitentiary work, embracing all parties and methods of working in the Church, so that each may learn of all. If we have not yet decided on even the best form of the external building, it surely proves that our first principles are not yet recognised. We are cut off from the only means of free discussion, the public press, and we have no means of bringing our crude individual theories and methods to the test of collective wisdom, so that the weak points may be weeded out ; and without we follow the example of the Clergy, medical men, schoolmasters, prison authorities, total abstiners, and licensed victuallers, and meet in annual conference to discuss our difficulties, I despair of much progress being made in arriving at the best methods and principles, or of our present state of disunion and internal jealousy of one another coming to an end. Such a conference, headed by one of our Archbishops, catholic in its constitution and private in its discussions, would present the Church as taking the lead at once against our two great national evils, intemperance and immorality, and would, I believe, inaugurate a new era in Penitentiary work.

IV.

SHORT HOMES.

BY A SISTER IN CHARGE OF A HOUSE OF REFUGE,
WHICH RECEIVES OVER 100 PENITENTS
IN THE COURSE OF THE YEAR.

(A Paper in reply to Question 4.)

SHORT HOMES.



AMONGST the many suggestions that have been brought before Church people of late years, relative to the improvements of which the Penitentiary system was capable, that of *Short Homes* has been ignored, or has been brought forward only to be forgotten.

In a few brief words let us put before those interested in the great work of seeking to save those who have erred and strayed from the right way the advantages of these Institutions, and the best methods of working them.

We must remember that there are but two classes of Homes for fallen women, *i.e.*, those which receive them for a short time, and those which refuse to admit them unless they consent to stay for a considerable period, in some Houses for two years. They go and tell all their misery and their shame, these poor, misguided, ignorant girls, and they are told the alternative—they must either go and face the cold, hard world again, or they must submit to what seems to them, viewed through all their hopeless misery, an almost interminable time of punishment.

There may be some who would willingly give up their whole lives as one long penance for the past, but they are the exceptions to the rule, the majority shrink from the thought of the long, long months during which they are to be shut out from the world; they want to lead more honest lives, with all the memory of their sin fresh in their minds, with all the thought of its bitter consequences ever rising up before them, they are more fit, perhaps, to go forth again to the battle than when time, and seclusion, and dependance upon others have deadened the agony of self-reproach, which was the foremost feeling in their hearts when they sought the shelter of the Penitentiary.

The system of these Houses, admirable though it is in many ways, does not fit many of these poor creatures for future contact with the world. They are comparatively safe during those two years; they cannot fall, for they are kept out of all possible reach of temptation, shut out from all intercourse with all but those appointed to watch over them; their quiet, uneventful lives roll on; and then, they leave the Penitentiary, and they go back to the old associations and the old companions, and what is the result? We all know it but too well, we all see it every day—another fall, greater disgrace, then misery, and shame, and ruin.

And there is a remedy for this. There are means we contend which have yet been untried, which may, with God's blessing, brace up many a sinner, many a weary one, for the battle which she must fight unto the end.

Let us consider, for an instant, the best method of carrying out the plan of *Short Homes*.

1st. These Homes should receive Penitents for a period not longer than one year; whilst in special cases the time may be shortened to nine months, or even less.

2nd. They should be distinct houses, or a cottage would do to begin with.

3rd. The Penitents should be divided into three classes, each class wearing a different dress.

4th. Each Penitent on admission should join the lowest class, and so long as she remains there she should not be allowed to mix in any way with the outer world. In the next class she should be allowed to answer the door, &c. In the next and highest grade, she should be treated like any ordinary domestic servant; she should take her place again amongst her fellows, and whilst watchful eyes are ever bent upon her, and loving hearts are praying for her, she should try, in the strength of the Lord, to meet the temptations which *must* come to her in the future.

Then she can leave the Penitentiary, not to tread unknown ground, not to grope about in the darkness, but knowing she will have to fight many a battle, and praying that she may fight it aright.

5th. If any of the Penitents should be found guilty of any

breach of discipline or irregularity of conduct, they must, of course, be removed to the lowest class.

And now consider what these *Short Homes* would avert. Let us glance for one moment at bare, unvarnished facts. A girl has sinned; she has found temporary shelter, and the time comes when she must leave it. She *must* think of the future, the dark, dreary future. There is the river flowing at her feet, its cold waters ready to receive her; and so, to put an end to her troubles—ah! to end them? surely not; rather to begin another life of greater pain and greater torment. Most of these poor creatures know this; most of them have heard of that other life; most of them shrink from going to God with all the heavy weight of guilt upon their hearts, for which there seems no hope of pardon here nor hereafter. Then there is the workhouse. There, for a while, they may remain, it is true; and then they are told they must go to their parishes, to their own homes—those homes which some of them perhaps left when they were young, and bright, and innocent; and the sight of them as they are now might break some mother's heart, might bring down some father's grey hairs with sorrow to the grave.

No, they cannot stand this, those poor, sinful, friendless women. No one will engage them as servants, no one will hold out a helping hand to them, and so they fall again into sin. They must live—no matter how—they cannot be worse off than they are, in all their bitter isolation and despair.

If only they might hide for a little while; if only they might be received into some Home, where they might hear of hope even for such as they are, where they might work their way back to honesty and respectability, and not live a life apart from their fellow creatures, branded with the brand of shame.

There are those who say that the suffering is self-inflicted, the shame deserved. We do not seek to deny it, but there was a woman, who was a sinner, who sat at our dear Lord's feet, and listened to the gentle words of pardon and of love which fell from the gentle lips of Him who knew no sin. At the cross of Jesus, standing side by side with the pure Virgin Mother of God, the Magdalene watched, and prayed, and wept; and when on the first Easter morn, in the bright dawning of

the Resurrection day, angels watched the empty tomb, and loving disciples went away sad and sorrowful, because the Lord was gone from His garden tomb, she, who perhaps had more need of consolation than all He had left on earth, remained to weep and to pray at the sepulchre still; and He who was sent *first* to the lost sheep, appeared first to her who loved so deeply and had sinned so much.

Can we, dare we turn away from our fellow sinners; can we, dare we keep them at arm's length, when we think of these things? Surely not. And our Penitentiary work will be more successful, our labours even in this world will meet with a more abundant reward, if for the sake of Him who died for us all, who came to seek and to save the lost, we try, by gentle words and loving ways, to bring poor, weak, and wandering souls to stand with S. Mary Magdalene at the foot of the Cross, even with her, the greatest of all Penitents, whom the Church has ever honoured amongst the greatest of her saints.

We have been led into a digression from the point to which this paper is especially addressed, viz., the necessity of having Short Homes for special cases, and particularly for mothers, who should as soon as possible commence to support their children by their earnings



V.

INDUSTRIAL OCCUPATIONS

AND

EMPLOYMENT IN PENITENTIARIES.

(In reply to Question 5.)

EMPLOYMENT FOR WOMEN IN PENITENTIARIES.



FEELING that my complete ignorance of the working of Penitentiaries must give to any suggestions I might make only the character of mere theorising, and knowing that nowhere can such theorising be of less value than in reformatory work, I have thought it desirable to base my remarks on a sketch, given some years ago by Mrs. Jameson, of a well-known Refuge at Turin. Whilst approaching very nearly to what seems to be the ideal of such work, this account is a record of a practical experience of twenty years' standing.

"The Institution began on a small scale, with few inmates; it now covers a large space of ground, having several ranges of buildings for various departments, all connected, and yet most carefully separated. There are several distinct gardens enclosed by these buildings, and the green trees and flowers give an appearance of cheerfulness to the whole.

"There is, at first, a Refuge for casual and extreme wretchedness. There is an Infirmary admirably managed by a good physician and two medical sisters of a religious order. There are also convalescent wards. These parts of the building are kept separate, and the inmates carefully classed, all the younger patients being in a separate ward. In the Penitentiary and Schools the young girls and children are kept distinct from the elder ones, and those who had lately entered from the others. Reading, writing, plain needle-work, and embroidery are taught; also cooking, and other domestic work. A certain number assisted by rotation in the large, lightsome kitchens, and in the general service of the house, but not until they had been there some months, and had received badges for good conduct. There are three gradations of these badges of merit, earned by various terms of probation. The third and highest order of merit, which was a certificate of good conduct and steady

industry during three years at least, conferred the privilege of entering an order destined to nurse the sick in the Infirmary, or entrusted to keep order in the small classes. They had a still higher privilege. And now I come to a part of the Institution which excited my strongest sympathy and admiration. Appended to it is an Infant Hospital for the children of the very lowest orders—children born diseased and deformed, or maimed by accident, epileptic or cripple. In this Hospital were thirty-two poor suffering infants, carefully tended, by such of the Penitents as had earned the privilege. On a rainy day I found these poor little things taking their exercises in a long airy corridor. Over the clean shining floor was spread temporarily a piece of coarse grey drugget, that their feet might not slip; and so they were led along, creeping, crawling, or trying to walk or run, with bandaged heads and limbs, carefully and tenderly helped and watched by the nurses, who were themselves under the supervision of one of the religious sisters already mentioned.

“There is a good Dispensary, well supplied with medicines, served by a well-instructed sister of charity, with the help of one of the inmates whom she had trained.

“I was told that when these girls leave the Institution, *after a probation of three or four years*, there is no difficulty in finding them good places as servants, cooks, washerwomen, and even nurses. But all do not leave it. Those who, after a residence of six years, preferred to remain, might do so; they were devoted to a religious and laborious life, and lived in a part of the building which had a sort of conventual seclusion. They are styled “*les Madeleines*.” I saw sixteen of such. They were all superior in countenance and organization, and belonged apparently to a better class. They were averse to re-entering the world, had been disgusted or humiliated by their bitter experience of vice, and disliked or were unfitted for servile occupations. They had a manufactory of artificial flowers, were skilful embroiderers and needlewomen, and supported themselves by the produce of their work. They were no longer objects of pity, or dependent on charity; they had become objects of respect, and more than respect, of reverence. One of them, who had a talent for music, had been carefully

and properly instructed; she was music mistress and organist of the chapel; she had taught several of her companions to sing. A piano stood in the centre of the room, and they executed a little concert for us. Everything was done easily and quietly, without effort or display. When I looked in the faces of these young women—the eldest was not more than thirty—so serene, so healthful, and in some instances so dignified, I found it difficult to recall the depth of misery, degradation, and disease out of which they had risen.

“The whole number of inmates was about 140, without reckoning the thirty-two sick children. Madame de Barol said that this Infant Hospital was a most efficient means of thorough reform; it called out what was best in the disposition of the Penitents, and was indeed a test of the character and temper.”

The points to which I would direct special attention in these extracts are—1st. The Hospital, Infirmary, and Dispensary. 2nd. The Retreat for such of the inmates as choose to remain after this term of probation; and most especially, *the length of time demanded for this probation*. This last is a consideration of the utmost moment, in the attempt to introduce into Penitentiaries any of the branches of skilled labour which may be practised by women. Without a due time of apprenticeship such attempts could result only in one way, the addition of still more incompetent workers to the already alarming numbers of those who are crowding the labour market, and inevitably failing in the competition with men, who, as a matter of course, have gone through systematic training in their business. Many branches of work possible to women are as yet little followed, and simply not followed because women cannot give the time essential for any real and remunerative degree of skill.

Without entering into the moral aspects of *nursing* as an occupation for the Penitents (a matter so self-evident, indeed, that it scarcely needs comment), it is sufficient to draw attention to the rising importance, as a profession for women, of nursing, both for hospitals and in private families. There is no limit to the demand for properly qualified and experienced nurses. The addition of a children's hospital, an infirmary, and a dispensary to some of the Penitentiaries, if not to all, would afford an opportunity of training such of the inmates as showed the

necessary desire and aptitude for the work; those only being sent out who had proved their fitness and trustworthiness. Suitable women might be gathered from all other Homes and Institutions to receive their training in some one central place; since nursing, like every other true work, must need some special fitness in the worker.

Domestic service is, and must continue to be, the most general work for the mass of the Penitents. The demand for servants is greater and more constant than that for any other kind of female labour, while it is proved by wide experience that in this work there are no insuperable prejudices to overcome on the side of the employer. In several Homes where servants are well trained the applications for them are often more numerous than can be met. There is one objection, however, to which all Institutions are liable, and one not easy to meet. Servants trained in large buildings where everything is arranged on principles of greatest economy of money, and of time and trouble, are found to be not so well adapted for private houses, where things are done on a smaller scale and with less machinery. They must also, of necessity, be less skilled in the finer kinds of household work, in which they can have so little experience. This difficulty might be met completely, to the great gain of society at large, by the more general adoption of a plan which, in one instance, has proved a complete success—the establishment of boarding houses for ladies of limited means, who would gladly avail themselves of the greater comfort secured by such attendance, and who would be willing, in return, to give such help in the nicer details of the training, as can be given by ladies accustomed to domestic management. These houses might be detached from the Institution, and, necessitating a greater degree of freedom, might prove safer as a means of gradual emancipation than the present plan of sending the girls direct from the Home to the unwatched liberty of a private family. There is one such boarding-house now in full work, and it is said to be quite self-supporting, a point of no small weight. And under judicious management, there is little doubt that such houses might be made not only useful to the Institutions with which they were connected, but also be an incalculable blessing to hundreds of ladies, governesses, and

others, now at the mercy of ignorant and grasping landladies, and living in single, comfortless rooms, for which they are compelled to pay rents exorbitantly high. It would be no slight good to secure to such isolated lives something of home comfort and of social intercourse, combined with their present independence. Each lady might have her own room, with the opportunity of using the public rooms of the house, and in the economy belonging to larger numbers, might have in every way more comfort with no increase of expenditure.

Granting that the greater proportion of the inmates of reformatory Institutions will always be trained for household work, it follows that training in other industrial employments can be given only in more exceptional cases. But there must be many of these exceptions where a greater stimulus is needed to excite that pleasure in work which is one of the strongest means of influencing those whose besetment or temptation has been a distaste for exertion of any kind. In idleness, even more than in vanity, we may find the seed of the evils from which these wasted lives are to be rescued. If it can be possible to discover any talent, taste, or faculty, which could be drawn out and cultivated, it may often be comparatively easy to make this the foundation of a new and more stable character. Girls who are unfitted for domestic service, and who have no vocation for nursing, may still have some aptitude for industrial or artistic occupations, if opportunity could be given for its development.

But in the consideration of such occupations we must not omit this important element, the question of the future associations into which such work may introduce the girl; a question beset with difficulties. On the one hand, we find that the branches of labour where it might be easy to find employment, may almost inevitably expose the worker to all the worst dangers of solitary life in a large town; whilst, on the other hand, the more eligible sorts of work are placed out of reach for workers with the antecedents of residence in a reformatory institution. In addition to the barriers raised by trades-unionism among the men to many kinds of work suitable for women, we should also have to meet a very natural objection amongst the more respectable young women to the admission of

these others. In *hair dressing*, for example, one of the most successful and remunerative of the new employments, this objection would be fatal, for the firms now employing young women demand unexceptionable references from their employées. So, too, would it be with respect to china painting and tile painting, two of the most attractive and best paying kinds of artistic work for women.

To meet these difficulties we should need the application, with some modification, of the principle exemplified in the Turin Retreat. Instead of the merely religious or conventual form, it might be tried on a commercial basis. Attached to the various Penitentiaries and Homes might be workrooms or studios, where various branches of work could not only be taught to beginners, but also, being practised by competent workers, the work would be in itself of value, thus making the endeavour a source of profit to the Institution. The time of probation would thus be extended as long as was necessary, whilst a safe career would be secured for the qualified workers who chose to avail themselves of it. For such there might be simple and respectable boarding-houses, at rates within the smallest means, and also under watchful care and supervision.

And in another way the adoption of this plan might be of advantage to the whole reformatory movement, by uniting in one common effort all the separate Institutions of this kind in the country. As long as each continues isolated and entirely self-contained, no thoroughly successful result can be expected. No one Institution can undertake successfully all kinds of work, even of a purely industrial character. And no one kind of work can possibly include all the various dispositions and degrees of intelligence which may be gathered together in any single Reformatory or Home. But if each of these Institutions would select some particular branch of labour, suitable to its neighbourhood and circumstances, each might be able to perfect its own work, and, in the interchange of workers, be able to secure those most fitted for this special work. The value of the work done in such workrooms is a point deserving of careful consideration, since upon this must depend any real infusion of the practical and strictly commercial element which is so much more sound and healthy a basis to start from than any merely charitable arrangement.

Dressmaking, in connection with large firms, or with a private *clientèle*, might be pursued systematically by one Institution. Thoroughly competent dressmakers are wanted everywhere, and never have any difficulty in finding full work. Millinery might be added, or taken up by another Institution. So, too, with workrooms for every branch of needle-work, by hand or machine, as well as work for tailors, and shoemakers, and upholsterers, in all of which women are needed, and are well paid. Artificial flower-making gives employment to thousands of women, and if followed in this sheltered way, might not be dangerous even to these workers.

Another Institution in a large town might put itself into communication with legal firms and teach *law copying*, one of the very desirable new employments, but one which it is quite obvious it would not be desirable to teach under these circumstances without supplying a channel of communication between the employers and the employed.

Printing is also one of the things to which no objection can be made. Women prove constantly that they earn a good living as compositors, and the prejudice against receiving them into printing offices is rapidly dying out. There is nothing to prevent some London Reformatory from supplying the workers in the offices attached to a successful printing establishment. It is not even necessary to make the fact public; the work may be done and the results only be known as in ordinary houses of business.

The practice of any of the finer kinds of artistic work must depend on finding the requisite talent in the workers. But with some plan of intercommunication throughout the country, in organization and combination, all the fittest pupils might be collected together in the Institution adapted for the purpose. Such a studio would probably meet one of the greatest wants in the work, in giving an opening for the more educated women.

Teaching, the general resource of educated women, is not and ought not to be available here, except in the rarest and most exceptional instances. At present the absence of other work does open the temptation, in a most mistaken kindness to its object, to send out as governesses those who are competent

to teach, necessarily under false pretences, since no mother, however kind and philanthropic, could be expected to choose to entrust her little girls to such care as this.

For these unhappy ladies, for such many of them are, the Twinn Retreat system might be in every way better than a return, even where that is possible, to their own homes and old associations. Nursing, to those who are fitted for it, is pre-eminently the best calling in cases of this kind, as offering full scope for education and refinement, and also as occupying and satisfying the heart, as well as head and hands. But where there is no fitness for nursing, a healthy and happy life may be promoted by the acquisition of some branch of really skilled labour, calculated to excite and to sustain an intelligent interest. *Designing*, as applied to dress materials, lace, fans, carpets, furniture, china, etc., is work of this kind. *China painting* and *gilding*, *colouring photographs*, *illuminating*, etc., come next, as needing special talent and lengthened apprenticeship. *Glass engraving* is an art easily acquired, and so would be engraving on metals, such as watch cases and jewellery. *Wood engraving* is work particularly adapted for women, and is one that requires only sufficient time and patience for its acquisition. The ordinary term of apprenticeship for men is from five to seven years, no work being expected of a valuable nature under four years. In this fact alone lies the cause of the decline of this art among women. Few women, as is well known, attempt to learn any art or trade until they are actually under the pressure of necessity. Not being able to give time for acquiring skill they must, as a rule, do imperfect work, which is inevitably poorly paid.

In connection with shops for the sale of fancy work much might be done by those possessing the requisite neatness and taste in making up work, in grounding patterns, and generally in finishing articles to order. Great difficulty is experienced by the heads of such establishments in finding skilled workers able and ready to undertake sudden or unexpected orders, which may be beyond the capabilities of the ordinary staff of assistants. In this particularly would be found the advantage of a special arrangement for this end, since the great source of difficulty is always in fitting the work to the workers, and in bringing together the employer and the employed.

Such are some of the more practicable forms of employment which might be made useful in Reformatory work. The task of applying them is certainly of no light or easy nature, and must almost inevitably be attended by much failure, attaining success only through the experience gained in a discipline of mistakes and of patient effort to *repair* mistakes. But the end seems worthy of all effort, and in exciting a love of work, as well as in giving a definite aim and hope to wasted and disappointed lives, might become a powerful help in the recovery of hundreds now drifting back, even when once reclaimed from their old ways. It can never be enough to shut up such lives within prison walls, or in the gloom and chill of mere conventual seclusion, to expect them to follow out a monotonous routine of mechanical toil. But once make the probation a road to a new future of useful and honourable labour, and half the task is over in the inspiration of hope.



VI.

DRAFT OF STATUTES.



(Paper in reply to Question 7.)

BY

REV. R. LASCELLES.

LAVINGTON,

April 21, 1873.

THE Rev. R. Lascelles presents his compliments to the Secretary of the C. P. A., and, in reply to the invitation contained in Query 7, begs to enclose a copy of the Statutes of St. Thomas's Home, Elson, as finally settled and approved by the Committee and the Visitor, the Bishop of Winchester. Mr. Lascelles thinks that these Statutes, if printed with the other papers, might be very useful to persons about to establish Penitentiaries. They were prepared by Mr. W. Ford, of Gray's Inn, their Honorary Solicitor, who held for many years the same office in connection with the House of St. John the Baptist, at Clewer. The Statutes were framed after careful consideration of those of Clewer, and of St. Peter's Home, Kilburn, both of which have Episcopal sanction.

In the Name of the Holy and Undivided Trinity, and for the well-being of Christ's Holy Catholic Church established in this land, the several persons whose names and seals are hereunto subscribed and fixed have agreed upon and adopted certain Statutes for the due order and government of the said Institution, which has been established principally for the reception, protection, and reformation of Females who have sinned against the Divine Law of Chastity; and these Statutes they have adopted with the desire and intent that, through the blessing of God, the principles on which the Institution has been founded may be always preserved unchanged and inviolate, and that it may be conducted and carried on in accordance with the true Christian Faith as it is set forth in the Doctrine and Discipline of the Church of England, to the Glory of Almighty God and the Eternal Salvation of Souls, for whom, as for themselves, Christ died. Therefore, the said several persons before-named, having deeply at heart these objects and desires, do now declare, AND THESE PRESENTS WITNESS, and it is hereby agreed and declared as follows, that is to say:—

The Name and Object of the Institution.

Fundamental.

First.—The object of the Institution called “ST. THOMAS’S HOME FOR THE FRIENDLESS AND FALLEN,” is the reception and protection of penitent women who have led unchaste lives, with a view, by means of such reception and protection, to their reformation and ultimate safe establishment, either in some reputable calling by which to earn a livelihood or otherwise, and the performing other acts of mercy under the direction of the Warden.

The Officers.

Second.—The Institution shall consist of a Visitor, Fundamental.
a Warden, a Superior, Sisters, a Council, two or more
Trustees, and two Treasurers.

The Visitor.

Third.—The Bishop for the time being of the Fundamental.
Diocese in which the principal or only Home of the
Institution is situated, shall be the Visitor. As such
Visitor he shall have full power and authority, as well
upon his own mere motion, as upon appeal lodged or
complaint made, to do and order not only all those
things which appertain by law to the office of Visitor,
but also those things which he is hereinafter expressly
empowered and authorised to do and order. In any
case in which the assent or consent of the Visitor is
required by any of the following Statutes, it shall be
assumed that it is granted if and when twenty-eight
days have elapsed from the communication to him of
the request for his assent or consent, and no refusal
has been received by the Council.

The Warden.

Fourth.—The Warden shall be a Clergyman of the Fundamental.
Church of England in Priest's Orders, and shall be
subject to the authority of the Bishop as other Priests
officiating under his license; and the said Rowley
Lascelles shall be and is hereby appointed the first
Warden.

The Warden.—How Appointed.

Fifth.—On every vacancy in the office of Warden, Fundamental.
the Council shall nominate in writing to the Visitor
three Priests; and if the Visitor shall select one of the
persons so nominated to him, and shall notify in writing
the selection to the Council within three calendar months
from the communication of such nomination, the person
so selected shall then succeed to the office. But if the

selection by the Visitor be not so notified within three calendar months from the communication of such nomination, then the Council shall in like manner nominate to the Visitor two other Priests, and if the Visitor shall approve of either of the persons so secondly nominated, and notify in writing the approval to the Council within one calendar month from the communication of such second nomination, the person so approved shall then succeed to the office. But if the approval by the Visitor be not so notified within one calendar month from the communication of such second nomination, then the Council shall nominate in writing to the Metropolitan either the Priests of the first or of the second nomination, or the Priests of the first and second nominations together, or any two or more of them; and if the Metropolitan shall appoint one of the Priests so nominated to him, and shall notify in writing the appointment to the Council within one calendar month from the communication of such nomination, the Priest so appointed shall then succeed to the office. And in case the vacancy shall not have been supplied in manner aforesaid, the Council may appoint the Warden.

The Warden.—How Removed.

Fundamental.

Sixth.—The Warden shall not be removable from his office, except by a vote of at least three-fourths of such Members of the Council as shall be present at a Meeting specially convened for the purpose of taking into consideration the propriety of such removal, nor unless such vote be confirmed by the Visitor.

The Warden.—His Duties and Obligations.

Fundamental.

Seventh.—The Warden shall perform, or be responsible for, the due performance of the religious services, and superintend the teaching and spiritual discipline of the Inmates of the Institution; and before entering upon the duties of his office, shall, in writing, undertake that he will, in the performance of the duties

of his office, observe and conform to the Rubrics contained in the Book of Common Prayer, except so far as non-observance of, or non-conformity with, any of such Rubrics, shall be dispensed with by the Visitor; and no Form of Prayer or of Devotion, and no Hymn shall be used by the Warden, or any person acting for him, in the performance of the Religious Services, or in the teaching or spiritual discipline of the Sisters or Inmates of the Institution, if the same be disapproved by the Visitor. On the nomination of the Warden, the Visitor or Warden shall admit Associates.

The Sub-Warden.—How Appointed.

Eighth.—The Warden shall have power, with the approval of the Council, from time to time, to appoint a Sub-Warden to assist him in the performance of such of his duties as he may assign to him, and such Sub-Warden shall, during every such vacancy in the office of Warden, perform the duties thereof.

shall be, and is hereby appointed, the first Sub-Warden.

The Sub-Warden.—How Removed.

Ninth.—The Sub-Warden may be dismissed by the Visitor, or by the Warden, or by a vote of at least three-fourths of such Members of the Council as shall be present at a Meeting specially convened for the purpose of considering the propriety of such dismissal.

The Sub-Warden.—His Duties and Obligations.

Tenth.—The Sub-Warden shall be a Clergyman of the Church of England, in Priest's Orders, and shall, before entering upon the duties of his office, in writing, undertake that he will, in the performance of the duties of his office, observe and conform to the Rubrics contained in the Book of Common Prayer, except so far as non-observance of, or non-conformity with, any of such Rubrics, shall be dispensed with by the Visitor;

and no Form of Prayer or of Devotion, and no Hymn shall be used by the Sub-Warden, or any person acting for him, in the performance of the Religious Services, or in the teaching or spiritual discipline of the Sisters or Inmates of the Institution, if the same be disapproved by the Visitor. No person shall have liberty to act for the Warden or Sub-Warden, except temporarily, and in that case the consent must be obtained either of the Visitor or of the Council, or in cases of emergence, of one or more Members of Council.

The Superior.—How Appointed.

Fundamental.

Eleventh.—Sister _____ shall be and is hereby appointed the first Superior of the Institution. On every vacancy in the office of Superior, the Warden shall nominate in writing to the fully-admitted Sisters of the First Class a successor; and if they shall by a majority of votes approve of the person so nominated, such person shall then succeed to the office. But if the person so nominated shall not be so approved within one calendar month from the communication thereof to the Assistant Superior, or if there shall not be an Assistant Superior, to the senior Sister in order of admission of the First Class, then the Warden shall in like manner nominate another person for approval. And if the person so secondly nominated be not approved of within twenty-one days from the communication thereof to the Assistant Superior, or if there shall not be an Assistant Superior, then to the senior Sister in order of admission of the First Class, then the appointment shall lapse to the Visitor; and the Warden shall report such appointment to the Council at their next subsequent Meeting.

The Superior.—How Removed.

Fundamental.

Twelfth.—The Superior may be removed by the Visitor, on complaint of the Council or Warden or a Sister; but the Warden or Sister shall not lay such

complaint before the Visitor until it shall have been previously submitted to, and considered by, the Council, and also communicated to the fully-admitted Sisters of the First Class.

The Superior.—Term of Office.

Thirteenth.—The Superior may continue in office Fundamental.
for a period not exceeding one year, and may at the end of that period be re-appointed, but in any case the Superior may continue in office until her successor is appointed.

The Superior.—Her Duties.

Fourteenth.—The Superior shall be a fully-admitted Fundamental.
Sister of the First Class, and shall be appointed in manner hereinafter mentioned (see Statute 23), and shall (subject to the superintendence of the Warden) have the government of the Sisters and Inmates of the Institution, and of the household thereof; but any Sister may require that the particulars of any order or direction, whether in writing or verbal, which shall be given by the Superior to the Sisters, or any of them, and of any duty or service which the Sisters, or any of them, shall be required by the Superior to perform, shall be entered in a book to be kept for this purpose; and the said book shall at all times be accessible to the Warden, to the Visitor, and to the Council in Session; and any Sister may at any time in writing call the attention of the Warden, of the Visitor, or of the Council to any of the entries in the said Book.

The Assistant Superior.—How Appointed and Removed.

Fifteenth.—The Warden and Superior may, from time to time, appoint any fully-admitted Sister of the First Class to be Assistant Superior for such period as they shall think proper; and during any vacancy in the office of Superior, or during the absence or incapacity of the Superior by reason of illness, such Assistant

shall perform the duties of that office. And if, on any such vacancy, absence, or incapacity as aforesaid, there shall be no Assistant Superior, the senior Sister of the First Class, in order of admission, shall act as Superior for the time being. The Assistant Superior may be removed by the Warden and Superior. Sister

shall be and is hereby appointed the first Assistant Superior.

The Sisters.—Their Classes.

Fundamental.

Sixteenth.—There shall be two classes of Sisters—the First Class and the Second Class—each class consisting of Sisters fully admitted after probation and Sisters probationary, the term and nature of probation to be settled in the Regulations hereinafter mentioned; but the Warden and Superior (or Warden alone, in case of a vacancy in the office of Superior) shall be at liberty to shorten the period of probation at their or his discretion in any particular case. The Warden, Superior, and fully-admitted Sisters of the First Class shall have power from time to time to constitute one or more classes of Sisters, in addition to the above, provided that such addition or additions shall have the sanction of the Visitor and of the Council.

The Associates.—Their Duties.

Seventeenth.—The Warden and Superior shall have power, with the approval of the Visitor, to form a body of Associates, male and female, to assist in the works carried on by the Sisters, provided that the regulations for the admission and guidance of such Associates be approved by the Visitor and Council, and provided that no Associate nor any other person shall be at liberty to assist in the internal management of the House without the consent of the Warden, or in opposition to the wishes of the Council. There shall be an Annual Meeting of the Associates at such time and place as may be decided on by the Council.

*The Sisters Probationary, and Sisters.—How
Appointed and Removed.*

Eighteenth.—Sisters shall be admitted, and they Fundamental.
and Sisters Probationary may be removed, by the
Council at their absolute discretion, subject to the
provision next hereinafter contained. No person shall
be admitted a Sister Probationary or a Sister, unless a
Member of the Church of England, or of a Church in full
communion with it, nor without the written consent of
her parents or parent (if any), or guardian or guardians,
as the case may be (if she have any), unless she shall
be of the age of 30 years at least. The admission of
Sisters Probationary to be by the Warden and Superior,
except during a vacancy in the office of Superior, and
then such admission may be by the Warden alone, but
in either case subject to the confirmation of the Visitor.
No Sister Probationary or Sister shall be removed by
the Council, except on complaint of the Warden, or of
the Superior, or of a majority of the fully-admitted
Sisters of the First Class, specially convened for the
purpose; and in the case of the removal of a Sister of
the First Class, such removal must be confirmed by the
Visitor. The admission of Sisters and Sisters Pro-
bationary shall be accompanied by a religious service
approved by the Visitor.

*The Sisters.—Their Uncontrolled Liberty to Leave
the Institution.*

Nineteenth.—Every Sister shall have full and un- Fundamental.
controlled liberty, whenever she shall think fit, to leave
the Institution.

The Sisters.—Their Agreement upon Admittance.

Twentieth.—Every Sister shall, upon admittance to Fundamental.
probation, and upon admittance as a Sister fully ad-
mitted after probation, agree in writing to be bound by
and observe all the Statutes and Regulations of the

Institution applicable to herself, so long as she shall continue a Sister.

The Sisters.—Vows Forbidden.

Fundamental.

Twenty-first.—No Sister Probationary or Sister shall take any vow of celibacy or poverty, nor any other vow in connection with the Institution, so long as she shall continue a Sister of it. She may promise obedience to the Statutes for the periods named in Statute 34.

Form to be signed by Sisters admitted to Probation and on full admittance after Probation.

I do hereby agree and engage to observe and obey, during my residence at St. Thomas' Home, the Statutes of the said Institution, all of which I have read; and also any other Statutes which may be in force for the time being, and all other Regulations and Bye-Laws which are now or may from time to time become lawfully binding on the Inmates of the House.

The Warden and the Superior.—Their Power to Make and Vary Internal Regulations.

Fundamental.

Twenty-second.—The Warden and Superior may, with the consent of the majority of the Sisters fully admitted of the First Class, make, and from time to time vary, such regulations for the internal management and discipline of the Sisters, in or out of the Home, as shall be consistent with the Statutes of the Institution, and shall not be disapproved of by the Visitor; and such regulations shall be entered in a Regulation Book, and accessible to all Members of the Council and the Visitor.

The Chapter of Sisters.—Its Meetings, Duties, &c.

Fundamental.

Twenty-third.—On St. Thomas's Day, or the first Tuesday after, if St. Thomas's Day fall on a Sunday or

Saturday, so many of the fully-admitted Sisters of the First Class as can conveniently assemble, shall meet together in solemn Chapter at St. Thomas's Home, at 11 o'clock in the forenoon, for the purpose of appointing a Superior (see Statute 11); and of giving or withholding their consent to any alterations proposed by the Warden and Superior to be made in the Rules and Regulations for the internal management of St. Thomas's Home, or the mode of life of the Sisters, as may be deemed by the majority of the Chapter to be expedient, but so that no such Rules and Regulations shall be at variance with these Statutes, or such other Statutes as shall from time to time be in force.

The President of the Chapter.

Twenty-fourth.—At every such Chapter, some fully-admitted Sister of the First Class shall be chosen by the fully-admitted Sisters present, to be President of the Chapter. Fundamental.

The Votes of the Sisters at the Chapter.

Twenty-fifth.—At every such Chapter, each fully-admitted Sister of the First Class attending the Chapter, shall have one vote upon each question submitted to the Chapter; and, if on any question there be an equality of votes, the President shall have a casting as well as an original vote as member of the Chapter. Fundamental.

The Minutes of the Proceedings of the Chapter.

Twenty-sixth.—The Superior shall, before the Chapter separates at the end of the day's proceedings, enter in a book the minutes of the day's proceedings, and after they have been read to, and approved by, the assembled Chapter, the President and the Superior shall sign them in token that they are accepted by the Chapter as a correct record of the proceedings, and the said minutes shall be shown to the Warden within twenty-four hours, who shall sign and note the date of his reading them.

The President of the Chapter.—Her Powers.

Twenty-seventh.—The President of the Chapter may, with the consent of the majority of the Members present, adjourn the Chapter from time to time.

The Select Chapter.

Fundamental.

Twenty-eighth.—When the number of fully-admitted Sisters of the First Class exceeds five, a Select Chapter shall be elected by the Chapter at their Annual Meeting, or at a Meeting specially convened for the purpose; the said Select Chapter to consist of the Assistant Superior and three fully-admitted Sisters, and shall be a Council of Advice to the Superior who shall be its President.

The Sisters.—Their freedom to engage in other Work than that defined in the First Statute.

Fundamental.

Twenty-ninth.—The Sisters, with the consent of the Visitor and Council, shall be free to engage in any other work in addition to that defined in the First Statute.

The Sisters.—Their Contributions.

Fundamental.

Thirtieth.—Sisters of the First Class, if they have the means of doing so, shall contribute £52 per annum, at the least, towards the funds of the Institution, but if not able to do this, they are expected to contribute to the extent of their means. All payments made by Sisters shall be confidentially settled between them and the Superior.

Sisters of the Second Class shall be provided by the Institution, whilst resident, with all things necessary for their maintenance and clothing; and, if they have sick or aged relatives dependent upon them for support or assistance, they shall be provided with such an allowance for that purpose as the Council, under the circumstances, shall deem right.

The Sisters.—Their Dress.

Thirty-first.—The Sisters of each class shall wear Fundamental.
as a protection and mark of their profession, a dress of simple character, which, whilst free from undue singularity, shall differ from the style of dress in ordinary use, sufficiently to distinguish the Sisters from persons not Sisters, and also to distinguish the Sisters of each class from those of every other class; and the dress shall not be altered if the Council disapprove of such alteration, nor without the concurrence of the Superior and of a majority of a meeting of the Sisters of the First Class specially convened for that purpose.

The Sisters.—Leaving the Institution.

Thirty-second.—Every Sister who shall leave the Home and renounce the duties of a Sister therein, or who shall be removed, shall thereupon discontinue the distinctive dress and title of the Sisterhood.

The Sisters.—Their Term of Probation.

Thirty-third.—No person shall be *confirmed* as a Sister of the First Class or Second Class, until she shall have been a Sister Probationary for a period of two years, unless the Warden and the Superior shall think fit, with the sanction of the Visitor, to shorten such period of probation in any particular case.

The Sisters.—Their Admission to Office of Sister for a Term of Years.

Thirty-fourth.—Any person who shall have been a Fundamental.
Sister Probationary during the prescribed period, may, if found fit and approved of by the Warden and the Superior, be admitted to the office of a Sister for the period of one year, and at the expiration of that time, for a period of five years; and so on from period to period of five years.

The Sisters.—Books and Publications used by them.

Fundamental.

Thirty-fifth.—No book (or publication) shall be brought into, or used in the Institution by any Sister, except such as shall first have been approved by the Warden and the Superior; and in case of any difference of opinion between them, in respect of any book or publication, or in case any of the Sisters shall object to any book or publication, the matter shall be submitted to the Visitor, whose decision shall be final; and no book or publication shall be brought in or used by any inmate other than a Sister, except such as shall be first approved by the Warden and Superior.

The Penitents.—Their Admission and Discharge.

Thirty-sixth.—Penitents shall be admitted or discharged by the Warden and Superior, provided that none shall be retained in the Home for a longer period than two years without the consent of the Council.

The Number of the Sisters, and the Number of the Penitents.—How to be determined.

Thirty-seventh.—The numbers of the Sisters resident in the Home, and of Penitents, shall be determined from time to time by the Council; and the Warden shall annually report to the Council the entire number of each Class of Sisters, whether in or out of the Home.

The Council.—Their Number and Duties.

Fundamental.

Thirty-eighth.—The Council shall consist of not less than six or more than nine Clergymen, and not less than six or more than nine laymen, together with the Warden, Sub-Warden (if any), and Treasurers. No person shall be elected, or if elected, shall act as a Member of the Council, unless he shall be and continue in full communion with the Church of England. The Members for the time being of the Council shall have full power to act notwithstanding vacancies; and,

except in cases specially provided, three Members shall form a quorum. The Council may meet together for the dispatch of business, adjourn, and otherwise regulate their business as they may think fit.

The said
shall be and hereby are appointed the First Council of the Institution.

The Council.—Vacancies, how to be filled up.

Thirty-ninth.—Every vacancy in the Council shall be filled up from the male Associates by a majority of the Members of the Council present at a meeting thereof—notice of the vacancy having been given in the summons for such meeting. Fundamental.

The Council.—Controls the Expenditure.

Fortieth.—The expenditure of the Institution, and also the amount of all salaries or wages paid to any of the officers or servants or labourers thereof, shall be under the entire control and management of the Council; but the hiring and dismissing of menial servants or labourers shall be by the Warden and Superior together, and no Subscriber or Donor to the funds of the Institution shall as such be entitled in any way to interfere in the management of the Institution, or in the disposal of the Funds or Property thereof. Fundamental.

The Council.—Its Power to Appoint and Remove Officers.

Forty-first.—The Council shall have power to appoint and remove a Secretary and other officers. The Secretary shall be elected annually.

The Council.—Its Power to Appoint Committees and Make and Vary Bye-Laws, &c.

Forty-second.—The Council shall have power to appoint Committees, consisting of such Members or Member of their body as they shall think fit; and shall Fundamental.

also have power to make and vary bye-laws for the government of their own body, and of every or any Committee thereof. The Council shall cause Minutes to be entered in a book or books to be provided for the purpose; also the names of the Members of the Council present at each meeting of the Council and Committees thereof, and also all Resolutions and proceedings of the Council and Committees thereof.

*The Council.—Its Meetings. The Chairman.—
His Powers.*

Forty-third.—All meetings of the Council shall commence and conclude with Prayer; and at each meeting of the Council, or of any Committee thereof, consisting of more than two Members, the Members present shall, before proceeding to transact any other business, elect a Chairman of that Meeting, who shall have a second or casting vote in every case of an equality of votes of the Members present thereat.

The Council.—The Powers of its Members.

Fundamental.

Forty-fourth.—(a). No Member of the Council, simply as such, shall have any power to interfere in the internal management, regulations, or discipline of the Home. But, if at any time it shall appear to any Member of the Council, or to any Sister of any class, that any proceedings in the Home, or of any Innate thereof, ought to be enquired into, he may, by a requisition in writing, signed by himself and two other Members of the Council, or she may, by a requisition signed by herself, and stating the matter to be enquired into, require the Secretary to call a Special Meeting of the Council to take such matter into consideration, and the Secretary shall thereupon forthwith call such Special Meeting at some time, not being less than seven days nor more than fourteen days from the day on which such requisition shall be delivered to him; and if it shall appear to a majority of the Members assembled

at such meeting, that the matter requires further investigation, the requisition shall forthwith be communicated to the Visitor, who shall be requested to inquire into the matter with all convenient speed, and to communicate his judgment thereon in writing to the Council.

(b). Any two Members of the Council may convene a Special Meeting of the Council at any time upon giving at least seven clear days notice thereof to each Member of the Council, by delivering or sending through the Post Office to each such Member a circular letter addressed to him at his then or last known place of abode in England, specifying the time, the place, and the purpose at and for which such Meeting is convened.

The Estates and Property, &c., of the Institution.

The Trustees.—Their Powers and Duties.

Forty-fifth.—All the real estates and chattels real, Fundamental.
and all moneys invested in the public stocks or funds, or in or upon any other security respectively belonging to the Institution, shall be respectively conveyed and assigned unto and invested in the names of the Trustees for the time being of the Institution; and the said Trustees may, from time to time, invest in their names any monies in their hands, or under their control, belonging to the Institution in any of the public stocks or funds of the United Kingdom, or in Bank or East India Stock, or upon security of any freehold, copyhold, or customaryhold hereditaments in England or Wales, but not in Ireland, or of leasehold hereditaments in England or Wales, but not in Ireland, held for any term of years whereof not less than 60 years shall be unexpired at the time of such investment, or in or upon the security of the debentures, bonds, or mortgages, or debenture stocks, or fully paid-up preference or guaranteed shares or stock of any Company incorporated by special Act of Parliament, or by Royal Charter, for the purpose of carrying on and then actually

carrying on business in the United Kingdom, and paying a dividend upon their ordinary shares or stock; and may from time to time vary the said investment for other securities of a like nature, but no such investment or variation of investments as aforesaid shall be made without the consent of the Council. And the said Trustees shall from time to time dispose of such real estates and chattels real as aforesaid, either by way of absolute sale, or by demising or leasing such real estates and chattels real, or any of them, and also of such stocks, funds, or other securities as aforesaid, by sale, transfer, or other disposition thereof as the Council shall from time to time direct; but in order to facilitate every sale which may be made, and every lease which may be granted, of any such real estates and chattels real by the Trustees thereof for the time being, such trusts and provisions shall be inserted in every conveyance and assignment which shall be made and be executed, either on the original or any other conveyance or assignment of such real estate and chattels real respectively, as will effectually authorize and empower the Trustees or Trustee for the time being, under such conveyance and assignment, to sell and demise the premises therein comprised, and to give effectual receipts to purchasers and others, without the necessity of any consent of or direction by any other person or persons whomsoever; and also a power, in case of the death, resignation, refusal, or incapacity of any Trustee or Trustees for the time being, under such conveyance or assignment, for the surviving or continuing Trustees or Trustee, or the executors or administrators of the last surviving Trustee, to appoint a new Trustee or new Trustees, without the consent of any other person or persons whomsoever, and all such other powers and provisions whatsoever as the Counsel in the Law of the Institution shall advise as necessary for the purpose of relieving all purchasers, lessees, and others from the obligations of inquiring into the necessity or propriety of any sale or sales, or seeing to the application or being answerable

for the misapplication or non-application of any purchase or other moneys paid to or received by the Trustees or Trustee for the time being under such conveyance or assignment. The said

shall be and are hereby appointed the first Trustees of the Institution.

The Trustees.—How to be replaced.

Forty-sixth.—Whenever any Trustee or Trustees shall die or desire to be discharged, or shall refuse, or become incapable to act, the Council shall nominate and appoint a successor or successors. But this provision shall not supersede the power of appointing new Trustees contained in such original or other conveyance or assignment of any of the real estate or chattels real being the property of the Institution as aforesaid; but the person or persons for the time being entitled to exercise the said power of appointment, shall be requested to, and shall exercise the same in accordance with the provisions of this Statute, and appoint the person or persons so nominated by the Council as aforesaid. And on every appointment of a new Trustee, or new Trustees, all the property then vested in the Trustees or Trustee for the time being shall be so dealt with as that the same may be effectually vested in such new Trustee or new Trustees, and the surviving or continuing Trustee or Trustees; or if there shall be no continuing Trustee, then in the new Trustees only. The Trustees shall pay all rents, dividends, and other annual produce, and all other moneys received from time to time by them, whether capital or annual income, into the hands of the Bankers for the time being of the Institution, to the account and credit of such Institution; and such payment shall be a sufficient discharge to the Trustees for the money so paid by them. Fundamental.

The Treasurers. — Their Qualifications.

Forty-seventh.—The Treasurers shall be Members of Fundamental.

the Church of England, and in full communion therewith.

The Treasurers.—How Appointed.

Fundamental.

Forty-eighth.—The Treasurers shall be appointed annually by the Council; but the Treasurers of the past year, or either of them, may, on going out of office, be re-appointed. And if the Treasurers, or either of them, shall die, resign, or become disqualified before their or his period of office shall expire, the Council shall appoint other Treasurers or another Treasurer in the place of such deceased, resigned, or disqualified Treasurers or Treasurer; and such new Treasurers or Treasurer shall continue in office for the same period as the former Treasurers or Treasurer would have continued in office; and shall have the like privilege of being re-appointed at the expiration of such period of office. The said

shall be and are hereby
appointed the first Treasurers of the Institution.

The Treasurers.—Their Duties.

Fundamental.

Forty-ninth.—The Treasurers shall keep an Account Book, in which shall be entered all moneys paid to them or to their credit, and of all moneys paid by them; and such account shall be audited, on or before the first of May in every year, by the Council, or any two Members thereof (not being either of them a Treasurer) deputed by the Council to be the Auditors for that occasion.

The Bankers.

Fundamental.

Fiftieth.—The Council shall appoint one or more Bankers, to whom shall be paid all moneys that may be received by the Treasurers, Collector, or any other person or persons on account of the Institution, whether for donations, annual subscriptions, or otherwise; and such moneys shall be drawn from the Bankers under such regulations and restrictions as shall from time to time be ordered by the Council.

The Bankers.—Their Custody of Deeds, &c.

Fifty-first.—All deeds and other muniments of title, and all such other documents and writings belonging to the Institution or relating thereto, or to the property thereof, as the Council shall think fit, shall be kept at the Bankers for the time being of the Institution, unless the Council shall direct the same or any of them to be kept in any other place.

The Institution.—Action to be taken in case of Failure.

Fifty-second.—If from want of funds, or any other Fundamental. cause, the Institution shall fail, the Council shall have power, by the vote of not less than three-fourths of the Members present at each of two successive meetings specially called for that purpose—the second of such meetings being held at an interval of not less than one calendar month, nor more than three calendar months, from the day on which the first of such meetings shall have been held—to dissolve the Institution, and to order the sale and conversion of the whole of the property and effects thereof, both real and personal, into money; and the clear moneys produced thereby, after paying all expenses attending such sale and conversion, and all debts owing from or on account of the Institution, shall be disposed of to such charitable purposes, in connection with the Church of England, and in such manner, and, if thought fit, in such shares or proportions as the Council—at a meeting specially called for that purpose, and which shall be held not less than three, nor more than six, calendar months after the sale shall have been completed—shall determine, and as shall be approved by the Visitor.

The Fundamental Statutes.—How they may be altered.

Fifty-third.—No alteration shall be made in any Fundamental. Fundamental Statute of the Institution unless with the consent, which shall be given in writing, of at least

three-fourths of the Council; nor shall any change take effect if the Visitor signifies his dissent within twenty-eight days of the communication to him of a resolution of the Council to the above effect.

The Fundamental Statutes.—Their Numbers.

Fifty-fourth.—In order more clearly to explain the Statute lastly hereinbefore contained, Nos. 1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25, 28, 29, 30, 31, 34, 35, 38, 40, 42, 44, 45, 46, 47, 48, 49, 50, 52, 53, and 54, shall be and are hereby declared to be Fundamental Statutes.

The Non-Fundamental Statutes.—How they may be Altered.

Fifty-fifth.—Statutes not Fundamental may be altered by a majority of two successive meetings of the Council convened for that purpose.

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VII.

FINANCIAL RETURNS,

(In reply to Question 9),

BY

M. J. LOMAX, ESQ.



THE FINANCIAL WORK IN A CHURCH PENITENTIARY.



THE Officers, Treasurers, Secretary, Auditors, &c., in an Institution of this nature being, as a rule, resident in various parts of the county in which the Home is situated, some fixed method of work, understood by all, becomes an absolute necessity for the efficient dispatch of business.

In the Kent County Penitentiary, for which I have for some years acted as Assistant Secretary and Assistant Treasurer, I have found the following rule of working satisfactory, saving in time, and occasioning a *minimum* amount of trouble to those whom it is my function and pleasure to assist, as well as to those who, by their annual contributions, support the Penitentiary.

The books and papers referred to by me below are, for general convenience, in my own custody.

The *Register of Annual Subscriptions and Donations* is, in the first place, to be mentioned.

Divided into the letters of the alphabet, and each letter subdivided into vowels, where required, it will be found convenient to appropriate four lines to each contributor (*see Form A*). The name being confined to line 1, and being commenced at the extreme left of the page, will, from the vacant space below, more readily catch the eye; lines 2 and 3 are devoted to the address, to be written to the *right* of the marginal line; line 4 (the black line of division of names) is reserved for a note of the *mode of payment* preferred by each contributor, and with a view of arresting attention when applications for payment are

made, this line is begun a little on the left of the marginal line. The second of the four lines running across the £ s. d. columns for the years for which the book is prepared is a *red* line to denote that sums *above* that line are *Annual Subscriptions*, and that sums below are not annual, but merely *Donations*, or *Offertories*.

This mode of entry avoids the trouble of keeping a book for annual subscriptions, and one for donations also, and it further shows at a glance each supporter's liberality in both subscriptions and donations.

Every sum promised at the beginning of any year should be *at once* set out against the annual subscribers' *names* on the *top* line, and, when paid, it should be run through, and the month, when found to have been paid, should be written (in abbreviation) on the (red) line below.

Donations promised should be entered on line 3, and, when paid, marked off like annual subscriptions.

A copy of the *printed* subscription list, &c., should always be interleaved with paper of the size of the subscription register, and kept inside its top cover, and whenever a new entry or erasure is made in one it should, *as a matter of habit*, be made in the other.

This being done from memory at the moment, will save time, and will keep the printed list always posted up for any meeting or other occasion, and the writing, contrasting with the printing, will give a general idea of the progress made since the last list was printed.

Form *A* contains different modes of entering and noting promises, payments, discontinued subscriptions, &c., with explanatory notes in the margin.

Here it may be added, that all letters promising aid should have the name of the writer written across the left hand top corner, and put away at the end of the year, or before, in alphabetical order, as the authority, if a question should arise, for applying for payment, and this remark applies to other letters worth keeping.

If such, *as a matter of habit*, be so marked before being consigned to the "answered" pigeon-hole, the marked and unmarked letters may, at the end of the year, in an hour or so,

be divided, and the former preserved, the latter (probably containing only remittances acknowledged and audited) kept till the end of the following year, and then destroyed.

Having entered all promises in the subscription register, and marked off, as indicated above, all payments, the sums not crossed through will be detected at a glance as unpaid.

The mode of *obtaining payment* is the next point.

After sundry alterations, I have arrived at Form *B* as about most persuasive, convenient, and comprehensive.

The two lines at the top form an apology in case the subscriptions may, by chance, have been paid to one of the Bankers since the pass books were made up.

The necessary writing is reduced to a *minimum*. The address of the Honorary Secretary, not convenient at the time of applying, should be crossed out.

It will be seen that the *motive* of the form of application is to press upon subscribers the adoption of the annual order on a Banker.

This has been done to such an extent in the case of the Kent Penitentiary that the supply of ready money from this and occasional offerings is now large enough to prevent the need for applying for unpaid subscriptions until after the end of June. A note is made in the subscription register, on the last line belonging to each name, of the Banker by whom the subscription is paid, and the date when payable each year, and all that is required is to mark off all sums appearing in the pass books, and to remind any *Banker* who has not acted on the order in his possession sent to him.

The alternative mode of payment suggested by the form is payment direct to one of the Banks, the Bank on which only cheques are drawn being named first, with a view of at once increasing that balance. The addition of the word "Donation" is useful as a hint that such would be welcomed, if not filled up as actually promised.

The *receipt books* should be kept by the person possessing the *subscription register*. Each officer receiving sums enters them in a memorandum book kept by him, on the opposite page of which he shows when they were paid to the Bank. He sends the note containing any remittance to the person having charge

of the receipt books, who issues a receipt and marks the counterpart at the foot, with the initial of the name of the person who actually received the amount enclosed, and when the payment is marked off in the subscription register, a mark (✓) is placed against the amount on the counterpart of the receipt. Before applications for payments are made, every counterpart of a receipt must have the above mark, to show that the subscription has really been crossed through in the register as paid, and if the last receipt be marked (✓), it will, at a future time, denote that all have been examined *up to that point*, and avoid the need for a second search backwards.

After the end of the year, all receipt books are produced, with the Bankers' books and each officer's memorandum book, and compared together, with a view of showing that a receipt has been given in each case, and that the total amount has been paid to the Bank.

The *Treasurer's payments* come next. The bulk of these are for expenditure at the Home, in the shape of monthly bills. The Form *C* combines, with other information, the details of expenditure under various headings, and these headings have been selected so as to include all the items respecting which inquiry is made by the Church Penitentiary Association when a grant is applied for, with the view to an accurate and immediate answer being given to the Association.

Payment of these bills is requested at the foot thereof by the Lady Superior, who keeps duplicate copies in a book, and submits each bill with the tradesmen's accounts at the monthly meetings of the Sub (or Local) Committee, by whom the internal domestic affairs of the Home are inspected. The bills are then sent to the writer of this paper, who procures a cheque from the Treasurer.

When the bills are paid and the vouchers certified at the foot thereof by the Chairman of the Local Committee as having been produced, the bills are preserved for presentation to the Auditors.

The style of *book used for keeping the accounts* will be seen by the Form *D*. In the left hand column of page 1 the Treasurer (or his Assistant) begins the year by entering the cheques drawn by him, and on the right of that page shows

items of expenditure to make up the amounts, and so on to the end of the year.

From these items the totals for 12 months may, at the end of the year, be found by setting out the items horizontally at the top of a page, and the months (December in one year to November in the next) down the left hand thereof. (*See Form E.*)

The first step in auditing is the production of the receipts for payments, including the monthly bills, with the certificate of the Chairman of the Local Committee that vouchers for the various payments in these bills have been produced, and the comparison of the whole with the entries in the Treasurer's account book (*Form D*, page 1, *left* hand column).

The pass books are then submitted, and the actual sums received *direct from Subscribers* by each Bank are elicited by showing on paper (*see Form F*) the various totals at each quarter or half year, and deducting therefrom any subscriptions returned as paid twice over, any sums transferred from another Bank, or any amount not being an actual item *to be accounted for by the Treasurer.*

The *net receipts by each Bank* shown by this process and added together give the *total* receipts during the year. The expenditure is ascertained by taking the pass book on which cheques are drawn and deducting from the total any sums *not really items of expenditure.*

The balance *pro* or *contra* on December 31 is to be found by adding all balances together, or, if some Banker's account be overdrawn, by adding the other balances together, and deducting this from the total.

The net *results* of receipt, expenditure, and balances are entered in the balance sheet, which is given on *Form D*, page 2, in the Treasurer's account book.

The only step remaining is that by which the accounts may be prepared for publication, showing the actual amounts received and paid under the various headings.

The nature of the various *payments* has been already ascertained by adding up from the *Form E*,—not so the receipts. To show these, the subscription register must be gone through, and all donations, offertories, &c., extracted. These, added to

the sum received from the Home for washing, and other special items, and deducted from the *total income*, will leave the *residue* as annual subscriptions.

The balance sheet (elaborated afterwards for publication) is entered in the account book at the *end of each year's account*, as on Form *D*, above mentioned.

A statement of assets and liabilities at the end of the year follows.



(A.)

[Name and Address of Penitentiary here.]

REGISTER
OF
SUBSCRIPTIONS, DONATIONS, AND
OFFERTORIES.

~~~~~  
*[Name and Address of Hon. Sec. here.]*

N.B.—All sums above the (red) line are Annual, but not those  
below it.

*[And any other observation.]*

| NAMES AND ADDRESSES.                                               | 1873.                                 | 1874.  | 1875. | REMARKS.                                                                                                            |
|--------------------------------------------------------------------|---------------------------------------|--------|-------|---------------------------------------------------------------------------------------------------------------------|
| A——, R., Esq.,<br>(Address here.)<br><br>A. O. W——, 7th May, 1869. | 0 0 0<br>Jan.                         |        |       | An ordinary Subscription, paid annually by a Banker.                                                                |
| A——, J——, Esq.,<br><br>Prefers P. O. order.                        | 0 0 0<br>June                         |        |       | Ditto ditto showing mode of payment preferred.                                                                      |
| L——, S. Stephen's Church,<br>Per Rev. R. R. B——.                   | Jan. Carr.                            |        |       | An Offertory received in January, through Dr. C——, Hon. Local Sec., whose letter should be referred to, if need be. |
| J——, J——, Esq.,<br><br>Anonymous (Miss T———),                      | 5 0 0<br>Brown.                       |        |       | A Donation promised (but not paid) through Mr. Brown.                                                               |
| D——, The Earl of,<br><br>A. O. C——, 8th April, 1867.               | Feb.<br><br>0 0 0<br>Jan.<br><br>Dec. | 1 10 0 |       | A Donation in two instalments, one paid and one not paid.                                                           |
| D——, W. S., Esq.,<br><br>Pays C. P. A.                             | 2 0 0                                 |        |       | A Subscription, with mode of payment, and Donation from same person, both paid.                                     |
|                                                                    |                                       |        |       | A Subscription with a note, to show payment through C. P. A., and therefore to wait before applying for it.         |

(B.)

## K— FEMALE PENITENTIARY.

(Name)

*Unless sent to one of the Banks since last quarter (when no notice should be taken of this application),*

---

*will much oblige by kindly paying the Subscription promised to this Institution by one of the following modes:*

1. *By filling up and returning to the Hon. Sec. or Asst. Sec. the form of Annual Order on a Banker attached hereto.*

2. *By payment direct to the account of the Penitentiary, at Messrs. W—— and Co.'s Bank, M——; Messrs. H—— and Co.'s Bank, C——; the London and County Bank, D——; or Messrs. Hoare's, 37, Fleet Street, London, E.C.*

|                            |   |   |   |
|----------------------------|---|---|---|
| <i>Annual Subscription</i> | £ | „ | „ |
| <i>Arrears . . . .</i>     | £ | „ | „ |
| <i>Donation . . . .</i>    | £ | „ | „ |
| <i>Total . . . .</i>       | £ | „ | „ |

*If a formal receipt be desired, a cheque crossed “Hoares and Co.,” or a Post Office Order on the Chief Office, London, should be sent to the Hon. Sec., Mr. T——, M.P., as below, or to the Assistant Secretary, Mr. M. J. Lomax, 11, Islip Street, London, N.W. A form for obtaining a Post Office Order is appended.*

*J—— G. T——, Hon. Sec.,*

*N.B. Subscriptions are considered as due on the 1st of January in each year.*

Messrs. \_\_\_\_\_ Bankers.

Address of Bankers \_\_\_\_\_

Please to pay my Annual Contribution of £        „        s.        d.  
for the K— FEMALE PENITENTIARY, to MESSRS. W—, M—,  
AND CO., M—, NOW, and also on the 1st day of \_\_\_\_\_  
in future years, unless I revoke this order.

Signed \_\_\_\_\_

Draft

Stamp.

Date \_\_\_\_\_

### MONEY ORDER REQUIRED

For £ \_\_\_\_\_ s. \_\_\_\_\_ d. \_\_\_\_\_

Payable at the Chief Office, London,

to \_\_\_\_\_

Sent by \_\_\_\_\_

residing at \_\_\_\_\_

(C.)

**H— Penitentiary.**—STATEMENT for \_\_\_\_\_ 187 .

Average of Residents: Ladies \_\_\_\_\_ Servants \_\_\_\_\_ Inmates \_\_\_\_\_

Amount earned by Washing £ \_\_\_\_\_

Expenditure.

Details.

Totals.

|                                                                 | £ | s. | d. | £ | s. | d. |
|-----------------------------------------------------------------|---|----|----|---|----|----|
| (1) Rates, Taxes, and Insurance                                 |   |    |    |   |    |    |
| (2) Printing, Stationery, Books, Postage,<br>and Advertisements |   |    |    |   |    |    |
| (3) Repairs                                                     |   |    |    |   |    |    |
| (4) Furnishing and House Linen                                  |   |    |    |   |    |    |
| (5) Medical Attendance and Medicine                             |   |    |    |   |    |    |
| (6) Laundry Expenses                                            |   |    |    |   |    |    |

| <i>Expenditure.</i>           | <i>Details.</i> |    |    | <i>Totals.</i> |    |
|-------------------------------|-----------------|----|----|----------------|----|
|                               | £               | s. | d. | £              | s. |
| (7) <i>Gardening Expenses</i> |                 |    |    |                |    |
| (8) <i>Housekeeping</i>       |                 |    |    |                |    |
| (9) <i>Clothing</i>           |                 |    |    |                |    |
| (10) <i>Sundries</i>          |                 |    |    |                |    |
| <i>Total . £</i>              |                 |    |    |                |    |

*Payment of the above requested* \_\_\_\_\_

*Approved for Payment* \_\_\_\_\_

*Date* \_\_\_\_\_

*Compared with Vouchers, and found correct* \_\_\_\_\_

*Date* \_\_\_\_\_



(D.)

**SPECIMEN**  
**OF**  
**TREASURER'S ACCOUNT BOOK.**

| RECEIVED.                       |                 | £  | s.  | d.   |
|---------------------------------|-----------------|----|-----|------|
| 1. 1872.                        |                 | .. | 25  | 0 0  |
| By Cheque on M—— Bank, 8th Jan. |                 | .. | 25  | 0 0  |
| Ditto                           | ditto 8th "     | .. | 25  | 0 0  |
| Ditto                           | ditto 13th Jan. | .. | 58  | 10 0 |
| Ditto                           | ditto 22nd "    | .. | 30  | 0 0  |
| Ditto                           | ditto 27th "    | .. | 103 | 14 0 |
| (December, 1871, Bills)         | .. ..           | .. |     |      |
| Ditto                           | ditto 19th Feb. | .. | 0   | 4 0  |
| Ditto                           | ditto 19th "    | .. | 48  | 5 0  |
| Ditto                           | ditto 19th "    | .. | 2   | 7 7  |
| Ditto                           | ditto 2nd Mar.  | .. | 128 | 18 2 |
| (January, 1872, Bills)          | .. ..           | .. |     |      |
| Forward                         |                 | .. | 421 | 18 9 |

| PAID.           |    | 1872. | £   | s. | d. |
|-----------------|----|-------|-----|----|----|
| To Murray       | .. | ..    | 25  | 0  | 0  |
| Lomax           | .. | ..    | 20  | 0  | 0  |
| Petty Cash      | .. | ..    | 5   | 0  | 0  |
| K—— Life Office | .. | ..    | 58  | 10 | 0  |
| Lomax           | .. | ..    | 30  | 0  | 0  |
| Postage, &c.    | .. | ..    | 1   | 16 | 4  |
| Laundry         | .. | ..    | 20  | 5  | 6  |
| Gardening       | .. | ..    | 0   | 8  | 4½ |
| Housekeeping    | .. | ..    | 65  | 7  | 6½ |
| Sundries        | .. | ..    | 15  | 16 | 3  |
| Pass Book       | .. | ..    | 0   | 4  | 0  |
| Masters         | .. | ..    | 48  | 5  | 0  |
| Advertising     | .. | ..    | 2   | 7  | 7  |
| Postage, &c.    | .. | ..    | 3   | 0  | 1  |
| Repairs, &c.    | .. | ..    | 15  | 14 | 10 |
| Medical         | .. | ..    | 30  | 11 | 6  |
| Laundry         | .. | ..    | 11  | 17 | 1  |
| Gardening       | .. | ..    | 2   | 9  | 7½ |
| Housekeeping    | .. | ..    | 57  | 0  | 3½ |
| Clothing        | .. | ..    | 5   | 15 | 4  |
| Sundries        | .. | ..    | 2   | 9  | 5  |
| Forward         |    |       | 421 | 18 | 9  |

## SUMMARY OF RECEIPTS IN 1872.

|                     | £  | s. | d.         |                      | £  | s. | d.                 |
|---------------------|----|----|------------|----------------------|----|----|--------------------|
| Balance, Jan. 1     | .. | .. | 115 1 2    | Balance, Jan. 1      | .. | .. | 115 1 2            |
| Wigan's             | .. | .. | 1,308 13 9 | Annual Subscriptions | .. | .. | 831 3 11           |
| Hammond's           | .. | .. | 101 18 0   | Collections          | .. | .. | 238 8 1            |
| London and County.. | .. | .. | 83 11 5    | Donations            | .. | .. | 90 12 2            |
| Hoare's             | .. | .. | 374 12 3   | C. P. A. Grant       | .. | .. | 90 0 0             |
|                     |    |    |            | K—D. P. A. Society   | .. | .. | 8 5 0              |
|                     |    |    |            | Washing              | .. | .. | 595 4 9            |
|                     |    |    |            | Rent of Land         | .. | .. | 4 17 6             |
|                     |    |    |            | Sale of Potatoes     | .. | .. | 0 17 0             |
|                     |    |    |            | Board of Visitors    | .. | .. | 9 7 0              |
|                     |    |    |            |                      |    |    | <u>£1,983 16 7</u> |

## SUMMARY OF PAYMENTS IN 1872.

|                   | £  | s. | d.       |                               | £  | s. | d.                 |
|-------------------|----|----|----------|-------------------------------|----|----|--------------------|
| Wigan's, June 30  | .. | .. | 866 19 5 | Rates and Taxes               | .. | .. | 8 6 11             |
| " Dec. 30         | .. | .. | 870 17 5 | Printing, Stationery, &c.     | .. | .. | 90 1 8             |
| Hoare's, April 10 | .. | .. | 19 10 0  | Repairs                       | .. | .. | 45 16 9½           |
| " May 27          | .. | .. | 2 2 1    | Furnishing                    | .. | .. | 31 9 10            |
| " Oct. 9          | .. | .. | 12 5 10  | Medical                       | .. | .. | 33 14 7½           |
| Balance, Dec. 31  | .. | .. | 212 1 10 | Laundry                       | .. | .. | 355 2 3            |
|                   |    |    |          | Gardening                     | .. | .. | 14 14 0            |
|                   |    |    |          | Housekeeping                  | .. | .. | 647 2 4½           |
|                   |    |    |          | Clothing                      | .. | .. | 168 18 9           |
|                   |    |    |          | Sundries                      | .. | .. | 48 14 5½           |
|                   |    |    |          | Salaries                      | .. | .. | 180 0 0            |
|                   |    |    |          | Interest                      | .. | .. | 147 13 1           |
|                   |    |    |          | Balance, Dec. 31              | .. | .. | 212 1 10           |
|                   |    |    |          |                               |    |    | <u>£1,983 16 7</u> |
|                   |    |    |          | Audited and found correct,    |    |    |                    |
|                   |    |    |          | (Signed) { F— W—, } Auditors. |    |    |                    |
|                   |    |    |          | { W. B—, }                    |    |    |                    |

(E.)

## ABSTRACT OF

| DATE, &c.                          | (1.)<br>Rates. | (2.)<br>Printing<br>and<br>Stationery. | (3.)<br>Repairs. | (4.)<br>Furnishing. | (5.)<br>Medical. |
|------------------------------------|----------------|----------------------------------------|------------------|---------------------|------------------|
| Warden ... ..                      | ...            | ...                                    | ...              | ...                 | ...              |
| Assistant Secretary ... ..         | ...            | ...                                    | ...              | ...                 | ...              |
| Do. do. Petty Cash ...             | ...            | 5 0 0                                  | ...              | ...                 | ...              |
| January (Hoare's) ... ..           | ...            | ...                                    | ...              | ...                 | ...              |
| Lomax ... ..                       | ...            | ...                                    | ...              | ...                 | ...              |
| December Bills ... ..              | ...            | 1 16 4                                 | ...              | ...                 | ...              |
| February ... ..                    | ...            | ...                                    | ...              | ...                 | ...              |
| „ ... ..                           | ...            | 48 5 0                                 | ...              | ...                 | ...              |
| December ... ..                    | ...            | 2 7 7                                  | ...              | ...                 | ...              |
| January Bills ... ..               | ...            | 3 0 1                                  | 15 14 10         | ...                 | 30 11 6          |
| Warden ... ..                      | ...            | ...                                    | ...              | ...                 | ...              |
| Assistant Secretary Petty Cash...  | ...            | 5 0 0                                  | ...              | ...                 | ...              |
| February Bills ... ..              | 3 0 0          | 1 17 9                                 | 3 0 10           | 12 0 6              | 1 16 3½          |
| March „ ... ..                     | ...            | 1 1 6                                  | 6 11 8           | ...                 | ...              |
| April „ ... ..                     | ...            | 1 10 0                                 | 4 14 9           | ...                 | ...              |
| Warden ... ..                      | ...            | ...                                    | ...              | ...                 | ...              |
| Assistant Secretary ... ..         | ...            | ...                                    | ...              | ...                 | ...              |
| „ „ Petty Cash...                  | ...            | 5 0 0                                  | ...              | ...                 | ...              |
| July (Hoare's) ... ..              | ...            | ...                                    | ...              | ...                 | ...              |
| May Bills ... ..                   | 0 8 6          | 0 12 0                                 | ...              | ...                 | 0 2 9            |
| June „ ... ..                      | ...            | 0 18 3                                 | ...              | 6 10 8½             | ...              |
| July „ ... ..                      | ...            | 1 11 5                                 | 11 3 4           | 1 8 9½              | ...              |
| Warden ... ..                      | ...            | ...                                    | ...              | ...                 | ...              |
| Assistant Secretary Petty Cash ... | ...            | 3 0 0                                  | ...              | ...                 | ...              |
| August Bills ... ..                | ...            | 3 16 3                                 | ...              | ...                 | ...              |
| September ... ..                   | 3 8 3          | ...                                    | ...              | ...                 | ...              |
| September Bills ... ..             | ...            | 0 18 1                                 | ...              | 11 9 10             | 0 9 9            |
| Assistant Secretary Petty Cash ... | ...            | 3 0 0                                  | ...              | ...                 | ...              |
| October Bills ... ..               | 1 10 2         | ...                                    | ...              | ...                 | 0 2 9            |
| November Bills ... ..              | ...            | 1 7 0                                  | 4 11 4½          | ...                 | 0 11 7           |
| April, May, and Oct. (Hoare's) ... | ...            | ...                                    | ...              | ...                 | ...              |
| TOTALS ... ..                      | 8 6 11         | 90 1 8                                 | 45 16 9½         | 31 9 10             | 33 14 7½         |

## EXPENDITURE, 1872.

| (6.)<br>Laundry. | (7.)<br>Gardening. | (8.)<br>House. | (9.)<br>Clothing. | (10.)<br>Sundries. | (Not Paid by Monthly Bills.) |           |
|------------------|--------------------|----------------|-------------------|--------------------|------------------------------|-----------|
|                  |                    |                |                   |                    | Salaries.                    | Interest. |
| ...              | ...                | ...            | ...               | ...                | 25 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | 20 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | 58 10 0   |
| ...              | ...                | ...            | ...               | ...                | 30 0 0                       | ...       |
| 20 5 6           | 0 8 4½             | 65 7 6½        | ...               | 15 16 3            | ...                          | ...       |
| ...              | ...                | ...            | ...               | 0 4 0              | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| 11 17 1          | 2 9 7½             | 57 0 3½        | 5 15 4            | 2 9 5              | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | 25 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | 10 0 0                       | ...       |
| 43 7 10          | 1 11 1½            | 59 8 2         | 37 0 11           | 1 9 2              | ...                          | ...       |
| 20 19 2          | 2 14 4             | 52 12 9        | 22 15 9           | 1 3 6              | ...                          | ...       |
| 38 19 10         | 0 7 6              | 73 10 0        | 11 18 10          | 1 8 6              | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | 25 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | 10 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | 55 5 2    |
| 33 12 0          | 1 15 0             | 52 15 3        | 13 5 4            | 1 13 5             | ...                          | ...       |
| 16 19 11         | 1 1 3½             | 50 15 6        | 29 2 3            | 1 19 3             | ...                          | ...       |
| 50 13 0½         | 1 3 3              | 46 2 4         | 5 0 0             | 6 15 7             | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | 25 0 0                       | ...       |
| ...              | ...                | ...            | ...               | ...                | 10 0 0                       | ...       |
| 25 15 3          | 0 10 10            | 42 16 7        | 19 17 4           | 6 6 1              | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| 23 0 9           | 1 13 6             | 43 19 2½       | 11 6 6            | 2 3 7½             | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | ...       |
| 30 17 6          | 0 15 2             | 40 0 7         | 12 16 6           | 3 17 9             | ...                          | ...       |
| 38 14 4½         | 0 4 0              | 62 14 2        | ...               | 3 7 11             | ...                          | ...       |
| ...              | ...                | ...            | ...               | ...                | ...                          | 33 17 11  |
| 355 2 3          | 14 14 0            | 647 2 4½       | 168 18 9          | 48 14 5½           | 180 0 0                      | 147 13 1  |

(F.)

## K— FEMALE PENITENTIARY RECEIPTS IN 1872.

## ABSTRACT FROM BANKERS' PASS BOOKS.

|                                     | £   | s. | d. | £      | s. | d. | £     | s. | d. |
|-------------------------------------|-----|----|----|--------|----|----|-------|----|----|
| Wigan's Bank, June 30 .. .. .       |     |    |    |        |    |    | 1,327 | 10 | 4  |
| Less Jan. 1, Balance .. .. .        |     |    |    | 145    | 18 | 2  |       |    |    |
| „ „ 27, Hoare's Bank .. .. .        |     |    |    | 100    | 0  | 0  |       |    |    |
| „ Mar. 28, Small Debts .. .. .      |     |    |    | 300    | 0  | 0  |       |    |    |
| „ „ Hammond's Bank .. .. .          |     |    |    | 80     | 14 | 8  |       |    |    |
| „ April 8, D——— „ .. .. .           |     |    |    | 12     | 8  | 6  |       |    |    |
| „ „ 13, Hoare's „ .. .. .           |     |    |    | 70     | 0  | 0  |       |    |    |
| „ June 29, Hammond's „ .. .. .      |     |    |    | 8      | 11 | 0  |       |    |    |
|                                     |     |    |    |        |    |    | 717   | 12 | 4  |
|                                     |     |    |    |        |    |    | 609   | 18 | 0  |
| December 31 .. .. .                 |     |    |    | 1,270  | 10 | 2  |       |    |    |
| Less July 1, Balance .. .. .        | 37  | 15 | 11 |        |    |    |       |    |    |
| „ „ 4, D——— Bank .. .. .            | 3   | 0  | 0  |        |    |    |       |    |    |
| „ Aug. 7, Hoare's „ .. .. .         | 80  | 0  | 0  |        |    |    |       |    |    |
| „ „ 30, „ „ .. .. .                 | 40  | 0  | 0  |        |    |    |       |    |    |
| „ „ 30, D——— „ .. .. .              | 31  | 14 | 2  |        |    |    |       |    |    |
| „ Sept. 30, Hammond's Bank .. .. .  | 22  | 1  | 10 |        |    |    |       |    |    |
| „ Oct. 18, Hoare's „ .. .. .        | 60  | 0  | 0  |        |    |    |       |    |    |
| „ Dec. 30, Wigan's „ .. .. .        | 0   | 10 | 6  |        |    |    |       |    |    |
| „ Nov. 27, <i>Contra</i> .. .. .    | 296 | 12 | 0  |        |    |    |       |    |    |
|                                     |     |    |    | 571    | 14 | 5  |       |    |    |
|                                     |     |    |    |        |    |    | 698   | 15 | 9  |
|                                     |     |    |    |        |    |    |       |    |    |
| Total ..                            |     |    |    | £1,308 | 13 | 9  |       |    |    |
| D——— Bank, May 9 .. .. .            |     |    |    |        |    |    | 15    | 8  | 6  |
| Less Balance, Jan. 1 .. .. .        |     |    |    |        |    |    | 1     | 11 | 6  |
|                                     |     |    |    |        |    |    |       |    |    |
|                                     |     |    |    |        |    |    | 13    | 17 | 0  |
| August 12 .. .. .                   |     |    |    | 34     | 14 | 2  |       |    |    |
| Less July 1, Balance .. .. .        |     |    |    | 3      | 0  | 0  |       |    |    |
|                                     |     |    |    |        |    |    | 31    | 14 | 2  |
| December 31 .. .. .                 |     |    |    | 48     | 0  | 3  |       |    |    |
| Less Dec. 10, <i>Contra</i> .. .. . |     |    |    | 10     | 0  | 0  |       |    |    |
|                                     |     |    |    |        |    |    | 38    | 0  | 3  |
|                                     |     |    |    |        |    |    |       |    |    |
| Total ..                            |     |    |    | £83    | 11 | 5  |       |    |    |

|                                            | £ | s. | d. | £     | s. | d. | £     | s. | d. |
|--------------------------------------------|---|----|----|-------|----|----|-------|----|----|
| Hammond's Bank, Feb. 15 .. ..              |   |    |    |       |    |    | 80    | 14 | 8  |
| Less Extension Fund (per Hoare's, June 15) |   |    |    |       |    |    | 10    | 0  | 0  |
| June 11 .. ..                              |   |    |    |       |    |    | 8     | 11 | 0  |
| September 7 .. ..                          |   |    |    |       |    |    | 22    | 1  | 10 |
| November 21 .. ..                          |   |    |    |       |    |    | 0     | 10 | 6  |
|                                            |   |    |    |       |    |    | <hr/> |    |    |
|                                            |   |    |    |       |    |    | £101  | 18 | 0  |
|                                            |   |    |    |       |    |    | <hr/> |    |    |
| Hoare's Bank, Dec. 31 .. ..                |   |    |    |       |    |    | 843   | 8  | 9  |
| Less Jan. 1, Balance .. ..                 |   |    |    | 90    | 6  | 6  |       |    |    |
| „ „ 26, Extension Fund .. ..               |   |    |    | 19    | 10 | 0  |       |    |    |
| „ „ „ „ .. ..                              |   |    |    | 76    | 5  | 0  |       |    |    |
| „ Nov. 26 .. ..                            |   |    |    | 267   | 5  | 0  |       |    |    |
| „ „ „ .. ..                                |   |    |    | 5     | 0  | 0  |       |    |    |
| „ „ „ .. ..                                |   |    |    | 10    | 10 | 0  |       |    |    |
|                                            |   |    |    | <hr/> |    |    | 468   | 16 | 6  |
|                                            |   |    |    | <hr/> |    |    | <hr/> |    |    |
| Total ..                                   |   |    |    |       |    |    | £374  | 12 | 3  |
|                                            |   |    |    |       |    |    | <hr/> |    |    |

## EXPENDITURE.

|                                         |  |  |  |       |    |    |        |    |    |
|-----------------------------------------|--|--|--|-------|----|----|--------|----|----|
| Wigan's Bank, June 30 .. ..             |  |  |  |       |    |    | 1,327  | 10 | 4  |
| Less Jan. 1, Extension Fund .. ..       |  |  |  | 122   | 15 | 0  |        |    |    |
| „ May 30, „ .. ..                       |  |  |  | 300   | 0  | 0  |        |    |    |
| „ June 30, Balance .. ..                |  |  |  | 37    | 15 | 11 |        |    |    |
|                                         |  |  |  | <hr/> |    |    | 460    | 10 | 11 |
|                                         |  |  |  | <hr/> |    |    | 866    | 19 | 5  |
| December 31 .. ..                       |  |  |  | 1,270 | 10 | 2  |        |    |    |
| Less Nov. 27, Extension Fund .. ..      |  |  |  | 296   | 12 | 0  |        |    |    |
| „ Dec. 31 .. ..                         |  |  |  | 103   | 0  | 9  |        |    |    |
|                                         |  |  |  | <hr/> |    |    | 399    | 12 | 9  |
|                                         |  |  |  | <hr/> |    |    | 870    | 17 | 5  |
|                                         |  |  |  | <hr/> |    |    | 1,737  | 16 | 10 |
| Hoare's Bank, April 10, for Interest .. |  |  |  | 19    | 10 | 0  |        |    |    |
| „ May 27, „ ..                          |  |  |  | 2     | 2  | 1  |        |    |    |
| „ Oct. 9, „ ..                          |  |  |  | 12    | 5  | 10 |        |    |    |
|                                         |  |  |  | <hr/> |    |    | 33     | 17 | 11 |
|                                         |  |  |  | <hr/> |    |    | <hr/>  |    |    |
| Total ..                                |  |  |  |       |    |    | £1,771 | 14 | 9  |
|                                         |  |  |  |       |    |    | <hr/>  |    |    |

## BALANCE IN HAND, December 31st, 1872.

|                      |  |  |  |  |  |  |          |      |      |
|----------------------|--|--|--|--|--|--|----------|------|------|
| Wigan's Bank .. ..   |  |  |  |  |  |  | 103      | 0    | 9    |
| Hoare's „ .. ..      |  |  |  |  |  |  | 71       | 0    | 10   |
| D—— „ .. ..          |  |  |  |  |  |  | 38       | 0    | 3    |
| Hammond's Bank .. .. |  |  |  |  |  |  |          |      |      |
|                      |  |  |  |  |  |  | <hr/>    |      |      |
|                      |  |  |  |  |  |  | Total .. | £212 | 1 10 |
|                      |  |  |  |  |  |  | <hr/>    |      |      |





## VIII.

### RELIGIOUS AND SECULAR INSTRUCTION.

*(In reply to Question 14.)*



## RELIGIOUS AND SECULAR INSTRUCTION.



WE must take into consideration the different classes of women that will come under our care.

1st. There will be those who have fallen or been driven into the sin for the first time. Young girls who have been placed in circumstances where they were powerless, or amidst temptations which their weakness or ignorance were unable to cope with. These will come for help almost, perhaps, on the brink of despair, overwhelmed with shame, afraid to let their mother or friends know of their misfortune, and needing a home where they can find shelter; a friend who will comfort them, and time to repent.

2nd. There will be those who have been brought up carelessly, living from childhood in the midst of vice, who have gone from sin to sin as the natural course of events, but who, sickened with their fearful life, and with some slight glimmering of better things, desire to learn how to live a decent life.

3rd. There will be those who have deliberately made it their means of livelihood.

Now, first, as to secular instruction. I should suppose, for the most part, that those belonging to the last two classes would be found to be very ignorant, and needing more instruction than those of the first class; but, to whatever class they belong, none should be permitted to leave the Home (unless, of course, they go by their own desire) without a sufficient knowledge of reading, writing, and arithmetic as would enable them to be quite independent of the help of others.

With regard to religious education it must be plain and definite; there must be no half-and-half teaching, but plain, definite, church instruction, such as will make real *practical*

Christians, and not either sentimental enthusiasts or hypocritical Pharisees.

Here, again, we must consider the different classes with whom we shall have to deal. While the first will naturally long for teaching and help, will welcome all that will bring them peace for the present and strength for the future, the second and third classes will require a different and, in a way, more skilful treatment. I should advise that for the last two classes there should, at the first, be no religious teaching whatever, except what they would naturally gather from the morning and evening prayers and the Sunday services. I believe there are many who might be won to Christ who are repelled by the violent change from their free and easy life to the strict and severe system of a *so-called* Penitentiary; many who would gladly enter if they knew that they would find a quiet home, where they might rest and think, instead of a semi-prison, where they must commence at once, according to a fixed pattern, their reformation.

Let them be admitted, then, for a few weeks, simply as inmates of a Home, requiring of them only quiet behaviour, obedience, and work, and giving them secular instruction if they needed it and wished for it, leaving them perfectly free as regards religion, and entirely free to go away if they dislike the place. They need religious *education*; the desire must come from them; the little spark of life must be allowed to spread gently, and not be suddenly blown into a flame which will as speedily sink and die. If the leading of Christ has brought them thus far, they will not care to be left out in the cold; they will of themselves ask for the knowledge of the better way, and seeking it thus are more likely to hold it fast. When the woman taken in adultery was thrust into the presence of Christ, He did not upbraid her with the sin. He only asked, "Woman, where are thine accusers—hath no man condemned thee?" She said, "No man, Lord;" and Jesus said unto her, "Neither do I condemn thee. Go, and sin no more." The woman was hardened in the midst of the Pharisees, as they laid down the strict, unbending law; but the personal kindness, the patient waiting of Jesus softened her heart and brought true repentance.

When the desire for religious instruction has been kindled

in their hearts, when the yearning for peace has found expression in words, then let them at once have ready access to the Chaplain. Let there be no system of instruction, no stereotyped plan; but let it be remembered that each individual soul requires individual teaching. They do not then need long instructions, they want to be alone with Jesus, to pour out their soul's anguish, to rid them of the burden that presses them down; and this must be done individually, and by those to whom God has entrusted the work of His priests. Let the Chaplain, and him alone, have the care of the individual spiritual work. The woman must be alone with Jesus if she is to be brought to repentance, alone with Him in that repentance, and alone with him in the working out thereof in the amendment of life. There must be no system of rules, no general Penitentiary plan, no inquisitive, I had almost said irreverent, interference between, or surveillance over God and the soul.

With regard to the general religious instruction I would like to say a few words.

Let the religious instruction in class be given either by the Chaplain himself or under his immediate direction. If the inmates are unable to attend the parish church, let the chapel services and sermons be such as for an ordinary congregation. Hearty services; plain Catholic teaching; but on no account let the services and sermons be adapted to the inmates; no continual harping upon one sin; no continual putting before them their misery. They are Christians; they have sinned; they are Penitents; they need the same help and teaching as other Christians. True, it is with the Psalmist, that if they are really penitent their sin will be ever before them, but it is not ever to be put before them. In the secret depths of their own soul, alone with God, their sin will ever be before them; but if that sin has been pardoned, if the guilt thereof has been washed away, it is not to be continually thrown in their faces.





## IX.

### VISITATION OF DENS.

DRAWN FROM SARAH ROBINSON'S JOURNAL.

BY THE AUTHOR OF "WORK AMONG THE LOST."

*(In reply to Question 16.)*





## THE VISITATION OF DENS.

---

IN 1864, Sarah Robinson, the well-known worker among our soldiers, being then in temporary charge of the Aldershot Military Mission Hall, was led to take an interest in the outcast women who form one of the hideous concomitants of standing armies. She began her work among them by the usual agency, a midnight meeting, of which, in a journal written at the time, she gives the following account:—"We got the tea ready for 10 o'clock; the two Bible women were to help me in the Hall, and Mr. Michael was to be in the streets to bring in any he could find and persuade to come. About 30 girls came. Nearly all were the worse for drink, and it took an hour's hard tea drinking to get them sober and fit to listen. Whilst Mr. Michael was speaking to them, they kept slipping out, on one pretence and another, till only a dozen remained; and one of these went into a fit, and made a long interruption, and another, also, became faint and hysterical, and the Bible women were wholly occupied with smelling salts and cold water. I found it quite hopeless to expect them to listen to what was being said, so tried to speak separately to a few. One girl greatly interested me; she is well educated and lady-like, the daughter of a ————shire magistrate. She had come in, not to tea, but entirely out of curiosity to see if any lady really would notice such girls, as she had supposed that Mr. Michael was joking when he spoke to her in the streets. I took her alone and talked to her just like a sister. She told me all her story, but, though she seemed quite to love me for my interest in her,

I could not get her to go into the Refuge; she said she should soon go mad, for she dared not let herself think. I spoke most earnestly to her of the end; she knew everything, but said it was too late, and all I could tell her of the love of Jesus and His power to save to the uttermost, was of no use. The only thing that seemed to touch her was my caring for her, so I pressed that point, and begged her to let me be her friend, even if she continued as she was. She promised to meet me the next day, Sunday, and go with me on my usual visit to the Refuge, and I promised no one should know who she was. When I shook hands with her at parting, she looked at me, and thanked me with tears in her eyes. I talked with four others; altogether we hoped to gain seven girls from the evening's meeting; they made appointments to see Mr. Michael and myself, and go with us to the Refuge. The next day not one made her appearance."

In consequence of this apparent total failure of the Midnight Meeting, Miss Robinson was led to turn her whole attention to morning and afternoon visitation of the dens where these poor creatures congregate. At that time they herded together in colonies, inhabiting a row of small tenements, all communicating with one another internally, by means of passages, and named after the public-house which generally formed the corner house, —a state of things which, I am thankful to say, no longer exists.

Miss Robinson thus describes her first attempt at penetrating into these dens:—"I was very *foolish* about going into the girls' rooms. I walked up and down praying for strength, and feeling wretchedly incapable, and without self-control. The people even in the low lodging-houses advised me not to venture, as I should certainly be insulted. At last I dashed into it, and found it really not so very difficult. Most of the girls were not up; nearly all, after their first surprise, received me kindly. One poor creature, Lizzie, I found in tears; she is ill, and fears she shall die. I talked and prayed with her; she clung to me as if I could save her, and I promised to come again. Nearly 100 girls live in this *Shamrock*, 2 in each room, "chums," as they are called; girls of all grades, some shockingly diseased. I then visited the Infirmary, to ask where the girls there came from,

and so got directed to other dens, and spent most of the day in going amongst them. I could not write down, I cannot even bear to think of the horrible things I saw and heard; but I only met with unkindness in one place, where the women who were ironing would have burnt me with the iron if I had stayed."

With regard to the two modes of working,—midnight meetings and visitation of dens,—Miss Robinson says:—"I should always prefer the morning work, when the drink is out of them, and their time is heavy on their hands. At night they are dressed up, half drunk, eager to be after their wretched gains; in the morning everything is real about them, no glitter, no deception, no self-deception, no excitement, but real misery, pain, remorse, and the words you say are more likely to be felt as real, too. I have no doubt much of what took place in the Hall last night seems to the girls like a dream this morning. God helping me, I will work among them *by day* in future."

And nobly was the resolve fulfilled. Once more to quote from her journal, she writes, "When I look back on the work among these poor girls, it seems almost miraculous to me. Now I can go into any of these dens, and wherever they are herding, I have only to mention my name to bring them all round me; while talking to them they seem to become softened and womanly again, quite different creatures; if I meet that horrid customary stare now, I know at once it is a new girl who does not know me. Such a number come in with every fresh regiment, the town is overflowing with them, and if there is a hell upon earth it's the streets of Aldershot of a night. No one can imagine it; they may think they can, but it is impossible. It is an infernal carnival. My watch-word for May has been, 'The precious blood of Christ;' just the word to take among these poor lost sisters. I have felt it so good that we cannot go beyond Christ's 'uttermost,' and I am very sure He would not have sent the message as He has into these dens without meaning something by it; whether I see results or not I am satisfied His word carried there will not be in vain. Lately I have become quite hardened, physically, to the work, and the joy I feel in it is quite divine; no other word can express it; it is, in one sense, entering into the joy of my Lord. As to the

natural aptitude for this work, as far as I can see, it consists in straightforwardness and strength, as well as kindness; these poor things feel, when not excited with drink, &c., so utterly forlorn and helpless that they want to lean on some one. I try to work on this point in them, to get them to cast themselves on the Saviour."

So many did Miss Robinson rescue, and such terrible cases, that at last she was actually requested to desist, as the Refuge could no longer bear the medical expenses, the Acts being not then in force.

Now, after reading the above experience, I don't think it is possible to deny that this Christian visitation of dens by *women* in the daytime, is a far better agency than midnight meetings, with addresses by *men*. In the former there is no excitement, no publicity, and, I may add, when funds are needed for other branches of the work, no expense, and all may be reached instead of some. But its immense advantage lies in the opportunity it gives for the rescue of young girls who may have been entrapped or led into sin by some careless, thoughtless step, the consequences of which they did not fully foresee. Take an exceedingly common case. A young servant girl, a mere child in years, stays out later than she intended with some unsteady companion; she is afraid of returning to face her mistress, and is taken to a den for the night. And it is precisely these cases that are too ashamed of themselves to make any effort to rescue themselves, yet, before they have grown hardened to their degraded life, shrink from it with disgust. Can a girl be rescued before she has been more than a few days or a few weeks in sin? no evil habit has been formed, and the task of her reformation is comparatively easy, the difficulty increasing with the length of time she remains in degradation, not in an arithmetical but in a geometrical ratio.

Neither is it possible to doubt that if a lady can do this work, and grapple with the evil in the worst and most intensified form in which it has ever existed in England, the Aldershot dens, it is possible for Christian women to undertake it in the milder form in which it exists in our large towns. There is a general impression that it is impossible or difficult to gain admittance; I can only distinctly state that this difficulty is, in

almost all cases, purely imaginary. Encouraged by Miss Robinson's example, two ladies and myself undertook the visitation of the Brighton dens. We never met with any difficulty of access, nor any insult. In one house we received a message from the landlady, ill in bed, requesting us to go, which certainly broke no bones and did not even materially hurt our feelings. In three weeks we had rescued seven, one girl, whom we had never seen, coming away simply from hearing that ladies were visiting the dens, and thus realising that there were some Christian hearts who did not despise their lost sisters, but would, like the good Samaritan, even "come where they were." In another case, where den visitation was tried, six were rescued in a fortnight to three weeks.

It certainly is *not* pleasant work, but, with simple womanly kindness and the strength which comes from faith in Christ, any earnest-minded woman, after thirty, married or unmarried, can do it.

I do not know whether I need notice that contemptible argument which is so often used against all efforts of this kind,—that, in rescuing one, you only make room for another. The same argument, so far as there is anything at all in it, applies equally to reclaiming a thief, and, indeed, with far more justice than in the present case. There is no fixed number of these dens that must be kept constantly filled; any house may turn into a den, and turn back into a respectable house; the immorality of a town can be just as much lessened as its intemperance. Let us remember that temptation does not come only from man, as is sometimes supposed; that these poor lost creatures, with whomsoever the blame of their first dragging down may rest, are the worst seducers to sin, and that, in this case, lessening the supply must lessen the demand and diminish prevailing immorality.

I would, therefore, suggest that every Penitentiary should organize a band of Christian women, drawn from existing agencies, district visitors, Bible women, etc., for the visitation of dens; that a list of all such places be obtained from the police, and portioned out among the workers, a lady and a Bible woman going together, or two or three ladies going in company, and dispersing into different rooms of the same house, so as not

to hamper one another ; and that all the workers should meet together once a month for prayer and mutual counsel.\*

With regard to the enormous numbers that would be rescued by a sustained agency of this kind, we must leave that in faith to our God, believing that there can be no such thing as being *too successful in His service*, and that He can and will supply all our needs. Many, arrested on the very threshold of sin, might be sent home, or in other ways provided for, without ever entering the Penitentiary. Nor can we yet tell what further progress we may make under the pressure of necessity towards making our Reformatories more self-supporting, and, therefore, far more numerous. At least our part would be done ; there would be no longer a certain number of spots in our large towns held sacred to the devil, the threshold of which *no Christian foot ever crosses*, and where large numbers of young girls are, practically, imprisoned from the want of moral courage to effect their own escape. And when Our Lord asks us "Where is thy sister," we should no longer have to say "I know not," but even from the dens of our great cities could answer, "Here, Lord, and I am with her, striving, in Thy strength, to be her keeper and preserver."

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\* Should the Conference think further action in this direction desirable, I would gladly work up this paper into the form of a short address or tract to the Christian women of England, for distribution by the Warden or Lady Superintendent anxious to form a working body outside the Penitentiary, the idea of such visitations being really new and unthought of, and often for that reason not undertaken.



X.

# ON LIABILITY CARDS

ISSUED BY THE

CHURCH PENITENTIARY ASSOCIATION  
TO ASSOCIATES.

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## A PAPER

BY

J. G. TALBOT, ESQ., M.P.

*(In reply to Question 16.)*





# LIABILITY CARDS.



WITH reference to Question 16, on the distribution of cards in large towns, giving the addresses of the Houses of Refuge, for the information of fallen women, by the agency of P. M. Women, I am enabled to state that the packets of such cards, prepared by the Church Penitentiary Association for London, and entrusted to several of the Ladies Superintendent and P. M. Women, have led to useful results in several instances. The ladies would be glad to have a supply of them always at hand, and they much approve of the plan by which any associate may, before parting with a card, convert it into a "liability card," by which means the woman can afterwards be either received into Houses of Refuge or (if not retained owing to want of room or funds) sent off to friends or to another Home, the sovereign which the "liability card" brings in generally sufficing for that purpose. I believe that the introduction of a similar system of "liability cards" into such towns as Liverpool, Birmingham, &c., might be attended with very useful results. The explanation of the "liability card" is given below, and a copy of a card is added for the information of readers who, living out London or not Associates, may never previously have seen them.

## CARDS TO BE GIVEN TO FALLEN WOMEN.

These cards have been printed by the Church Penitentiary Association. They are sold to Associates only, at the price of printing (two shillings per packet of 50). They are intended for distribution in the streets of London by Associates. It is hoped that they may also be given by Associates to Clergymen, to Sisters in the various Houses of Mercy, &c., to Parochial Mission Women, to the Chaplains and Medical Officers of the Hospitals that have Lock wards, in some cases to tradesmen, and perhaps to some policemen.

## LIABILITY CARDS.

An ordinary card can be transformed into a liability card in the following manner:—The Associate will fill up the blanks opposite the words Number, Initials, Symbol, Date.

If a fallen woman presents a *liability* card so filled up to the authorities at any one of the Houses in union in London, that authority, if the fallen woman is admitted, may send the liability card to the address of the Associate. The authorities of the London houses will have been informed annually by the Secretary of the Church Penitentiary Association of the symbols and addresses of all Associates who have purchased cards.

The Associate, if the date when the returned liability card was presented shows that the interval that had elapsed between the date he had placed on the card and the reception of the woman is *less* than a calendar month, will instantly send to the Home a post-office order or a cheque for a sum not less than £1.

The note from the authority of the House, which accompanies the returned card, will give the name of the nearest post-office and of the writer.

The rescue of the woman who presents the card should be considered by the authorities at the House to have the primary claim on the payment received, but the Associate is not at liberty to demand information regarding the expenditure of the money or the disposal of the woman.

It is evident that the Associate who issues *liability* cards can limit his liability to any amount he thinks proper, as it only lasts for one month; the number of liability cards he issues is under his own control, and he will always know how many are out with less than a month to run.

The number of liability cards presented has never exceeded *one-tenth* of the number issued.

The ordinary card has been found very useful in directing women to the Houses of Mercy, but it is hoped that Associates will be encouraged to turn the ordinary cards into liability cards, and distribute them widely. The payment of the £1 will often be sufficient to send the holder of the card to her home under proper charge, or to a Penitentiary.

# HOUSES OF MERCY AND REFUGE IN LONDON

## IN ASSOCIATION WITH THE C. P. A.

*Number* .....  
*Initials* .....  
*Symbol* .....  
*Date of issue.* .....  
*Name of House of Refuge* .....  
*Date when Ticket was received at House* ..... } 18  
*Signature of Superintendent of House of Refuge* ..... }

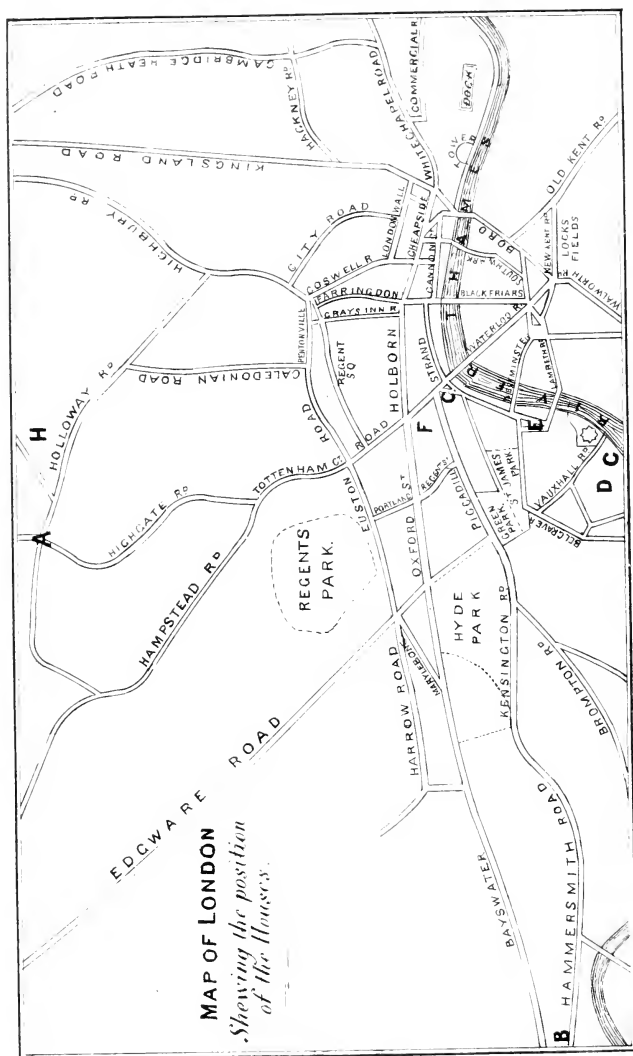
"Come unto me, and I will give you rest."

If you are tired of the life you are now leading, go at once to the nearest House on this List. If there is no room, go to the next. The person who takes your earnings has no real right to them; but if the Clothes are hers, they will be sent back.

Go at once. You will be taught to get your own living in an honest way. The power to assist you, may, by a special arrangement, be much greater if you present this within a MONTH from its date than if you delay. The earlier the better!

WHY NOT TO-DAY?

| Letter on Map | NAME.                         | LOCALITY.                                             |
|---------------|-------------------------------|-------------------------------------------------------|
| A             | London Diocesan Penitentiary. | Highgate, N.                                          |
| B             | St. James's Home              | Fulham, W.                                            |
| C             | House of Refuge ...           | Gye's Buildings, Vauxhall.                            |
| D             | Stone House Refuge            | 15, Commercial Road South, Pimlico, S.W.              |
| E             | House of Refuge ...           | 14, Great College Street, Westminster, S.W.           |
| F             | House of Refuge ...           | 14, Marshall Street, Golden Square, Regent Street, W. |
| G             | Newport Market Refuge.        | Soho, W.                                              |
| H             | House of Refuge ...           | S. Saviour's, Upper Holloway.                         |



## XI.

### SMALL FOUNDLING HOMES.

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*(Paper in reply to Question 17.)*

BY A SISTER IN CHARGE OF A REFUGE WHICH RECEIVES OVER  
100 PENITENTS IN THE COURSE OF THE YEAR.



## SMALL FOUNDLING HOMES.

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THERE is an evil abroad, daily increasing, daily becoming more formidable, which it behoves us, as Christian men and women, to try and stem by every means in our power. We allude to the sin of infanticide, to the murder of little helpless children by those who ought to love and cherish them, even by the mothers who bore them. It is a terrible curse—we would not for one moment seek to palliate or to excuse it—but let us glance at the causes which lead to the foul deeds, and see if there are no means by which the fierce torrent of the growing sin can be checked. There are places we know where poor sinners can go and find shelter for a little while, and bring into the world those unfortunates who are to be branded all through their lives with the brand of shame. Three weeks pass away, and then these poor girls, many of them almost children, are told to go back into the world and earn their own living. They go, carrying their little ones in their arms, and they wander about the streets, all through the long weary hours of the day, hungry, and cold, and wretched, and they can find no work—they dare not even ask for it. Who would engage a servant with a three-weeks' old baby in her arms? Who would let a girl stand behind the counter of ever so small a shop with her infant at her breast? They know all these things, these, our poor fallen sisters, they know that there is no hope for them so long as their children are alive, and the tempter whispers to them in soft insidious accents, and tells them that no one will know of their sin if they make away with the little wailing, suffering baby. There is something of a mother's love in the hearts of many of them; they would show their sorrow and their penitence, if they might, by working for the unconscious little ones, but they cannot do it, the thing is an utter impossibility, it seems to them as if both must starve. And life is sweet even to such as they are, and death and the judgment have their terrors for these erring, misguided girls; and so they sacrifice their children—they get rid of them somehow,

no matter how, the columns of the daily papers tell us of the means they employ. They go back to their old life then, to work it may be, but to sin and to shame too, and no hand is stretched forward to help them, no loving voice finds its way to the heart blackened by that deadly terrible sin.

Can we prevent this, can we save one soul alive?

There is a strong feeling in the hearts even of the most benevolent amongst us against providing refuges for this class of unfortunates, they tell us that to do so encourages the sin, and adds to the number of the sinners. This we respectfully and emphatically deny; we contend that when the sin is committed, when the woman, in a moment of love, or of passion, or it may be of utter despair, and want, and misery, falls into the terrible temptation, she is utterly heedless of the consequences, she never for one instant thinks of the future, and all the trouble that is in store for her in the months that are to come, and therefore it is that we ask you to help these fallen sisters of ours back to the ways of virtue, and we would lay before you the best means of accomplishing this end.

Let us establish homes where they and their little ones can be received, where they may stay and watch over those poor little creatures during the first few months of their infancy, learning meanwhile to repent for the past, and to hope for the future. No influence can be brought to bear upon them so well as the unconscious influence which these children of sin, and of shame, exercise over them: for them they work cheerfully, for them they endure all that a proud, happy mother endures for her child. It seems strange, but so it is, those poor outcasts are humanized and softened by the tears and smiles of the children they have borne.

Then when the time comes for them to leave their babies, when we have trained them during those months to be diligent, and cleanly, and useful, we would send them into the world once more, we would find situations for them, we would make no secret to their employers of the sin of their past lives, we would ask them, for His dear sake Who spoke such loving words of pardon to St. Mary Magdalene, to help these poor sinners back to lead an honest life. They should support their children still, they should be allowed to see them, and to feel



that they really belonged to them, that the test of their hearty repentance would be found in their loving care for their little ones.

For the children themselves we would plead too, even more earnestly than for their mothers; I know of no home in all this Christian country of ours (if we except the over-crowded Foundling Hospital) open to receive them, except on payment of at least 5s. a-week, the brand of illegitimacy is upon them, the sins of the parents are, indeed, heavily visited upon their heads. How the poor creatures live is a mystery, but live they do, growing up to add to the numbers that throng our prisons and penitentiaries, and to us it is open to prevent much of this, to save these little ones from ruin here, to help them to the better endless life hereafter. For the sake of our own little innocent children, for the sake of Him Who was once a little child, even the incarnate Jesus, let us be up and doing now, let us begin this great work at once. In the seventeenth century there lived in France a great saint, whose name is familiar as a household word in our mouths, because of all the works of mercy which he performed for his Master's sake, we allude to St. Vincent de Paul. Now if his friends accused the holy man of having one failing, it was that of extreme slowness, and what seemed to them unnecessary deliberation in all he undertook, there was only one occasion on which he acted with strange precipitancy, when he almost refused to listen to reason.

He was walking one night through the streets of Paris, and he saw a woman distorting the limbs of her child so that she might make it an object of pity and charity; he snatched the poor little victim from its inhuman mother, and carried it in his arms to a house where all such unfortunates were taken by the police, there he found three or four hundred of them half clothed, half starved, under the care of one old woman, and two servants. The loving tender heart of the Saint bled for these poor little children—at all costs they must be rescued from their cruel fate—their wails and cries were for ever ringing in his ears, calling him to help them. He went to the queen, to the nobles, and to his own Sisters of Charity, and told his tale, and pleaded the cause he had at heart in words of burning eloquence. War had drained the resources of the

country, money was very scarce, but money must be found for this end, and found at once.

A house was taken, and some of the poor children were carried thither, and then God put it into the hearts of others to help in the work, and great ladies sold their jewels, the queen herself setting the noble example, and at last the Hospital *des Enfants Trouvés* was founded, where Vincent de Paul saw the poor little outcast children cared for, and tended, and taught all they ought to know.

Are there none amongst us who will do as he did? Are there none amongst us who will follow the example of Anne of Austria and the French ladies of the seventeenth century?

God grant that some may be found in this country of ours to begin a great work, which, by His mercy, will bring with it a great reward.

The Homes I refer to should always be under the charge of a thoroughly trustworthy person; they should be inspected periodically, and also unexpectedly, by a lady or ladies—five should be the largest number of such children in one of these Homes.

It should be a regulation that no infant under nine months be admitted, except it is accompanied by its mother. If the mother is dead, or for any reason does not accompany the infant, only one such, under three months old, should be in the Home at the same time, and if there is an infant in the house between three months and twelve, there should not be more than two between one year and two years old.—I am quite aware of the danger of segregating a number of infants, and entirely concur in the condemnation of this practice which is contained in the following statement by Mr. Curgenven.

## HOW HAVE SOME FOUNDLING HOMES WORKED?

FROM extensive enquiry into the working of Foundling Homes in this and other countries,\* I have found that the great mortality amongst the infants consigned to them is universal, except in those where the infants are placed with *foster-mothers* during the first three years of their life.

J. BRENDON CURGENVEN, M.R.C.S.,

*Hon. Secretary to the Infant Life Protection  
Society of London.*

\* See Mr. Curgenven's Papers on the Laws of France relating to Foundlings (Head, Hole and Co., 1, Ivy Lane, E.C.). See also the Laws of Belgium relating to Foundlings; the Waste of Infant Life, and Baby Farming (Transactions of the Social Science Association, 1867). The evidence given in 1872 before a Select Committee of the House of Commons on "The Protection of Infant Life" by Mr. Curgenven, Dr. C. West, Mr. Ernest Hart, Mr. G. Gregory, M.P., Treasurer of the Foundling, and others, may be seen in the Parliamentary Blue Book. Of their evidence Mr. Curgenven writes:—"One and all condemn the segregation of infants in houses. It may seem good in theory, but it is fatal in practice."



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